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OUR SUNDAY VISITOR

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A NATIONAL WEEKLY

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O. S. V. Outlook



The Rev. Aquinas Knoff

Bishop Noll's statement on Catholic loyalty issued early this month in reply to a resolution passed by the National Lutheran Editors' Association is attracting nationwide attention.

The editors declared that the "peculiar allegiance a faithful Catholic owes according to the teaching of his Church towards a foreign sovereign who also claims supremacy in secular affairs may clash with the best interests of the country."

The Bishop answers this by a frontal attack. His reply is thus summed up by the N. C. W. C. news service: "Bishop Noll asserts that unions of Church and State which work hardship on non-conformists today exist only in Protestant, and notably in Lutheran, countries. He quotes the American Hierarchy to prove the Church's loyalty in this country and declares no single instance can be found in the last century where the Catholic Church aroused hostility toward the State in any country."

It is notably in Denmark, Norway, and Sweden, Lutheran countries, that we may note modern intolerance of dissenting sects.

Religious liberty in Denmark is less than a hundred years old. It was granted in 1849 by the new Danish constitution. Since the majority of the Danish people adhere to the Lutheran church, the state pays it a subsidy; in this the church is subordinated to the state.

In Sweden the entire five and a half millions of people officially belong to the Lutheran State Church, of which the King is the chief bishop; large numbers are at heart indifferent. At the end of the sixteenth century conversion to Catholicism was punished with loss of all civil rights and perpetual banishment. It was not until two hundred years later that Christians of other faiths were allowed to practice their religion. The liberty was granted only to foreigners, for up to 1860 natives were forbidden to enter the Catholic Church under penalty of expulsion from the country. It is only since 1873 that natives may join religious societies other than those of the State Church. There is very little actual religious freedom.

Norway has the most liberal religious laws of these three countries, yet Catholics there did not gain religious freedom until the middle of the nineteenth century.

In these countries the innovators of the sixteenth century sought the aid of the State, and without it would have been powerless to rob the people of their Catholic faith. Rulers turned greedy eyes towards the material pos-

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The Church Never Controlled the Politics of Her Children

"YOUR own calm, deliberate, dispassionate view of what, in the presence of Heaven, you think best for the public weal, is to be the rule of your action. You are upon this head, independent of me, INDEPENDENT OF THE CHURCH; but you are accountable to your country, and amenable to your God. You are bound to seek the promotion of the interests of the community at large to which you belong, according to the principles of that constitution under which you live. If you do not, you sin; and though you may escape the responsibility to a human tribunal, which cannot search into the recesses of your heart, yet you will not escape the vengeance of the living God, from whom nothing can be concealed. Do then, beloved, I entreat, I exhort, I command you, by the affection which you bear to Jesus Christ, Who gave His blood for your redemption—lay aside every mean, selfish feeling, divest yourselves of the acrimony of party spirit, recollect the obligations which you have contracted with your fellow-citizens, and with your country—the oaths which you have sworn in the face of Heaven, the account which you shall render to your Creator. And laying aside all bitterness, envy, and strife, calmly and deliberately seek for the prosperity and permanence of our excellent constitutions, and the general benefit of the whole community, not only on the present, but on every other occasion which requires your exercise of your civic rights."—These words uttered one hundred years ago by Bishop John England would be seconded by every member of the Catholic Hierarchy today.

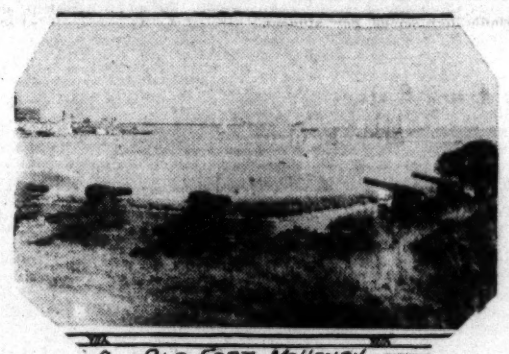
How Voting Was Done in Republics Under the Church

"OUR Church has uniformly held the right of election, where it existed, as imposing the most serious obligation upon the voter; she considered every elector who preferred his private emolument or affection to the public good, to be a criminal. Such was the doctrine that she uniformly inculcated upon the citizens of those republics which existed in her bosom, before the unfortunate religious differences which separate our brethren from us, had their origin. She considered the proper use of the right of suffrage, a religious duty, and therefore, frequently, she procured that it should take place upon the Lord's Day, after the electors had attended at a Mass of the Holy Ghost, and gone to Holy Communion.

Then, on their leaving the church, frequently in its very sanctuary they deposited their suffrages, not under the suggestions, and the influences of unprincipled corruptionists, and where some had to force their way through the compact throng of factious opponents; but in a box placed at a distance from a crowd, at the foot of the altar, where the electors felt their responsibility to God, and their freedom from human interference. He who would directly or indirectly impede an elector, or use any undue influence over him, was excommunicated by the Church, and punished by the State.

Gradually these formalities were neglected or abolished; they were only outworks, it is true, but when they were given up, the citadel was more easily invaded, and has long since been destroyed. And little St. Marengo, under the papal protection, continued yet a sacred relic of the ancient Catholic secular democracies. The rest have been buried under the ruins which resulted from party strife, overwhelmed by the force and ambition of despots; or been dissolved in the rottenness of their corruption.—John England, Bishop of Charleston, written in 1825.

HISTORIC SPOT RESTORED



OLD FORT McHENRY

Fort McHenry of Star Spangled Banner fame at Baltimore. Key wrote the National Anthem while a prisoner there. The fort is being fully restored. The Biennial Congress of the National Society of the War of 1812 was held there September 12th. Francis Scott Key was a Catholic.

The Catholic Question In the United States

Article XXXVIII---"Poisoning the Wells"

BY

THE REV. DR. PETER GUILDAY,

(Professor of Church History at the Catholic University of America)



Of all the legacies inherited by the modern world from the religious catastrophes of the sixteenth century, foremost in its potency for social and intellectual disorder is hatred for the Catholic Church. While inseparable from the existence of the Church on earth, this hatred was crystallized into fixed principles by the leaders of that religious revolt, commonly known as Protestantism.

This hatred is the most deep-seated thing in the Protestant heart. Its popular manifestation was known almost to our own day as No-Popery. No pathway to the mind was untravelled by its supporters and promoters.

From the cradle to the grave anti-papal thought and feeling dominated the souls of millions of non-Catholic Christians, rich and poor, learned and unlearned.

"No Popery" Political "Wolf Cry"

Some of its political phases we have seen in these papers. No-Popery spells in fact the whole of the colonial period of American history. It ruled the whole of the Protestant England from the martyrdoms under Elizabeth to its last fearful outbreak in the Gordon Riots of London in 1780. It has been the "wolf" cry of modern politics under the guise of anti-clericalism. No-Popery is the nakedest thing set adrift in the stream of life. Cover its body with the habiliments of philosophic or political cant, and its eyes and ears and mouth are lecherous, sensual and avaricious. Cover its gluttonous eyes, and the stark ugliness of its body is heightened. It is a leper that has escaped the healing shadow of the Master. No one has ever honestly loved it. Many have used it to contaminate a generation devoted to good fellowship and religious peace. Strongest of all the vile shibboleths against the Catholic faith, No-Popery has survived the corroding rust of time. Great minds have risen up to combat it during the past four hundred years, but it lives on in ignorant and fanatical hearts.

We have in print too many autobiographies of eminent converts in the United States to deny the all-pervading evil of this anti-Catholic menace. The text books in the colonial schoolboys' hands—even those for the study of arithmetic, chemistry and the classics—were vehicles of its spirit. The denominational schools and colleges of colonial America were vibrant with the religious hatred their teachers had inherited from England and Ireland and especially from Scotland. It was a hatred which ignored no group in social, political or professional life. Even after the nation's rise, it followed the Catholic everywhere he went; it stood between him and his soul's peace as he lay dying in sectarian hospitals; it barred him officially from his priests after his entrance into the American army or navy; it damned him to political inferiority in village, town and city. Of those three wide avenues to the public mind—the school, the stage and the press—in the latter No-Popery practically reigned supreme up to the beginning of the present twentieth century.

Christian patience and forbearance were unable longer to brook this anti-Catholic arrogance, and at last a courageous leader flung a message across the country to his Catholic fellow-citizens which called a halt to the ridiculous assertions and clumsy calumnies of our enemies.

The Catholic Encyclopedia

That leader was the founder of the "Catholic Encyclopedia," the Rev. John J. Wynne, S. J., of New York City.

The encyclopedia was one of the great gifts of the Catholic Church to the civilization of the Middle Ages. The first of these compilations is credited to Isidore of Seville (560-636), and the noblest medieval work of this kind was the famous "Speculum" or "Mirror" of Vincent of Benuvais (d. 1264). The free thinkers of the middle-eighteenth century in France saw the value of the encyclopedia as a weapon against Christianity, and under such well known encyclopedists as Bayle, Diderpt and d'Alembert the spirit of irreligion was brought to the masses, and the way was prepared for the French Revolution. In 1771, the first edition of the "Encyclopedia

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STATION O.S.V.



Others broadcasting for us

(By the Rev. R. E. Kelly)

"In moments of trial and in the hour of death, a man must feel that his religion is a rock beneath his feet or it will be of no use to him at all. Thus the success of the Roman Catholic Church is not really questionable. While intelligent men are finding that it is difficult to believe in the dogmas of that Church, it still holds its place in the world, and even gains influence, because the mere fact that it professes to be based on great and eternal truths is attractive not only to the simple but even to others. In the Great War, the almost unanimous chorus of unprejudiced consent would admit that the Roman Catholic padre was wanted as the others were not. He was wanted to administer religion, not merely as a Y. M. C. A. worker."—Robert Keable (Agnostic).

"Hereditary aristocracies have had considerable permanence, thanks to the patience and timidity of men; but what is the duration even of the Hapsburgs beside the endless chain of the Papacy? The greatest rulers in Europe have been the Popes, and the greatest ruling body has been the Church. But in the Church heredity had no place, and any man might work his way from the plough to the Vatican."—Will Durant.

AIMS OF THE CATHOLIC WOMAN'S COLLEGE

By SISTER MARY VERDA, C. S. C., Ph. D.,

(Dean of Philosophy, St. Mary's College, Notre Dame, Ind)

Digest of paper read by Sister Verda at the Scholarship Conference of the Eleventh Annual Meeting of the Big Sisters, Drake Hotel, May 10, 1928.

IN THE manifold activities which the business of life occasions, we are always interested in knowing what high purpose is urging others in their progress onward and upward. So it is, that the question as to the aims of the Catholic Woman's College is often raised. They are known, it is true, in a general way. But those persons who are seeking higher institutions of learning are interested in specific aims, and for their benefit it is well that we explain our objectives.

The aims of the Catholic Woman's College can best be explained by giving first the basic principles of Catholic higher education in general. It is fundamentally an educing, a bringing out of that which is in the student potentially, not actually. These potential energies are those of the composite, that is, of the animated body, and those of the spiritual soul alone. The potential energies of the composite, are the senses—internal and external—and chiefly the sensitive appetites and emotions. The potential energies of the spiritual soul are reason and will. During college years the potentialities of the spiritual soul go on in their evolution by most dynamic activities. This being true, as well as the fact that reason and will are, at this time, likeliest to be wayward from God, it is of paramount importance that the capabilities of these faculties be actualized by bringing God in as their chief object. In consequence of this truth, the Catholic College not only teaches religion but tempers and colors every subject with religion. And thus its students are nurtured and fashioned in an atmosphere redolent of Jesus Christ. Catholic education, therefore, is not a secular training plus instruction in religion. Our divine religion is the soul of the entire academic education — the leaven that quickens the college and its every activity. All branches of learning expand in the closest alliance with it. Thus the knowledge gained of God, man, and the universe by the unimpeded use of the natural powers of the student is completed and illuminated by the knowledge drawn from supernatural revelation. This dual knowledge—natural and supernatural—blended into a whole, constitutes the intellectual background of college students and is the basis of all their judgments with regard to life, its origin, its development, and its purpose.

The aim of the Catholic College, then, is not only to cover designated fields of secular knowledge but to put something animating, vitalizing, in the souls of its students. The life communicated to the soul is reflected back through its faculties—the intellect and the will—guiding the intellect to know the right and the will to choose it. This direction is fixed by the teachings of Jesus Christ, by the axioms of Christian culture, by the Christian law of social relations, and by the high spiritual rewards that are in the keeping of God.

It is clear, I think, from the nature and aim of Catholic College education in general that the ultimate aim of the Catholic Woman's College is to produce women who are loyers and followers of a real Christ, and who strive consistently and steadfastly to live in accordance with His teachings; women who reflect in their lives the all-embracing charity, kindliness, sympathy, tenderness, and mercy of the Master; whose manner breathes His dignity, charm, grace, and attractiveness; women who read in the illuminated manuscript of nature the message of His power, wisdom and goodness; who sympathetically respond to the heart throbs of the mighty masses, filling the outstretched hands of the needy and feeding spiritually the soul-starved; women keenly alive to, and zealous in fulfilling, their civic duties; women able to discuss prob-

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Every Catholic and non-Catholic should have the booklet entitled "THE CATHOLIC ANSWER"—10c each or 30c the dozen, delivered. Everyone should also have "CATHOLIC FACTS"—in leather, $1.00; in good cloth, 35c, or 3 copies for $1.00, postpaid.

Authority and Intrinsic Value of the Holy Bible

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.



Rev. H. C. Hengell, Ph. D.

A generation or two ago Catholics were frequently accused of not attaching sufficient authority and importance to the Holy Bible. Nowadays, however, Catholics are nearly the only people who continue to regard the Bible as the written Word of God and therefore divinely true. In the minds of most Protestant preachers the Bible is discredited by the "higher criticism" which puts theories above facts. The majority of non-Catholics look upon the Bible as a collection of myths and fairy tales contained in a literature ancient and beautiful.

The Catholic Church solemnly teaches that the Holy Bible is a collection of writings written under the inspiration of the Holy Ghost. God Himself is the real Author of the forty-five Books of the Old Testament and of the twenty-seven Books of the New Testament comprising the Bible. The human authors were, so to say, the secretaries of God, writing in their own style and using human industry in recording historical facts, but writing as God moved them to write without necessarily being conscious of supernatural inspiration. The Bible, the written Word of God, supplemented by Tradition, the divinely protected unwritten Word of God, is infallibly interpreted and expounded only by the Church which Christ established and commissioned.

To the thoughtful reader the Bible bears intrinsic evidence of its truth and value. No substantial historical error has ever been proved against the Bible. Profane history remarkably confirms the historical reliability of the Bible. The Old Testament prophecies have never been stultified. The teachings of the Bible have never been successfuly assailed. They are consistent and harmonious. The moral code of the Bible is sublime. It portrays every Christian virtue. It presents the highest social ideals. Its picture of Christ could not have been painted by dishonest men.

The Bible has had the most marvelous effect on the world, ancient and modern. It is the Source of what is best in ancient Greek philosophy, in Buddhism, Confucianism, and Mohammedanism, and in modern Christian civilization. The amateur theologians in our universities affect a cynical attitude towards the Bible and harp on its superficial flaws, but the great philosophers and theologians of the world still regard the Bible as the "Book of books."

Does the Catholic Church Foster Intemperance?

"AVOID intemperance; it is the bane of every virtue, it is the degradation of the likeness of God below the level of the brute. It not only exposes all your follies, but it makes yourself the herald to publish all your evil propensities; it subjects you to the mockery of children, and to the scoffs of slaves; it destroys your health, it robs you of your respectability, it leaves you worthless to society, a burden to yourself, an affliction to your friends, and makes you an enemy of God, and an outcast from His grace, thus depriving you of Heaven."—John England, Bishop of Charleston, S. C.

BEST NEWS OF THE WORLD CONDENSED

BISHOP NAMES COMMITTEE HEADS FOR DEDICATION

Springfield, Ill. — Accommodations for the vast crowds of laity and clergy from all parts of the country who will attend the dedication of the Cathedral of the Immaculate Conception at Springfield, Ill., October 14, 15 and 16, will be directed by committee chairmen named by the Right Rev. James A. Griffin, D. D., Bishop of Springfield, at a meeting held in the Chancery on Monday, September 3.

The Rt. Rev. Msgr. M. A. Tarrent of the Blessed Sacrament parish, Chancellor of the Springfield diocese, was appointed by the Bishop as general chairman of all committees.

Other committee chairmen are as follows: Transportation, Rates and Special Trains, Very Rev. Msgr. W. T. Sloan; Hotels and Housing, Rev. A. J. Wolf; Liturgy, Very Rev. Msgr. A. E. Giusti, D. C. L.; Music, Recitals, Masses, etc., Very Rev. F. F. Forman, S. T. L., R. D.; Publicity, Very Rev. Msgr. M. J. Foley and Rev. V. C. Goyke, assistant; Speakers and Addresses, Rev. P. D. Curran; Entertainment, Tours of the City, Banners, etc., Rev. E. J. Cahill; Decorations, Rev. E. A. Burtle; Invitations, Rev. W. L. Quatman.

BLACKSMITH ASSISTS SURGEON IN SOUTH AFRICAN MISSION

Mariannhill, Natal, South Africa.—The blacksmith lay brother is a great help to the mission surgeon in the Mariannhill Mission, South Africa. A missionary sister, suddenly stricken with a heart attack, was in immediate need of oxygen. The surgeon saved her by securing the blacksmith's oxygen tank used for oxy-acetylene welding. The tank served its purpose till the orthodox one was secured from the nearest hospital.

The doctor recently travelled 110 miles to Zululand to perform an operation and continued on for forty miles to assist a colleague further north. On the way the doctor picked up four severe cases, brought them to the hospital, operated, and left them at their doors on his homeward trip.

POPE HONORS FOUR CINCINNATI PRIESTS

Cincinnati, O.—Announcement that four priests of the Archdiocese of Cincinnati have been raised to the rank of domestic prelate by the Pope has been made here by Archbishop John T. McNicholas.

Those honored are: The Rev. Henry J. Waldhaus, chaplain of St. Rita's School for the Deaf; the Rev. M. P. O'Brien, Ph.D., pastor of St. Patrick's parish; the Rev. E. Marcellus Wagner, Ph. D., Acting Chancellor of the Archdiocese, and the Rev. Frank H. Thill, Ph.D., archdiocesan director of missions.

CENTRAL AFRICA SYNOD LIKENED TO THOSE OF EARLY CENTURIES

Urundi, Belgian Congo, Africa.—A canonical synod held at Urundi and attended by the superiors of the mission stations of the White Fathers has been called a tiny echo of the early Church gatherings when Africa was the home of a flourishing Christian people.

The synod marked the 50th anniversary of the founding of the missions in Equatorial Africa. The mornings were occupied by the preparation of new laws and statutes for the territory while the afternoons were given to the consolidation of efforts on mission activity.

Urundi is in Eastern Belgian Congo and includes 3,000,000 inhabitants of whom 15,474 are Catholics.

GRAVE POSSIBILITIES IN NEW CHINESE REGULATIONS FOR MISSIONS

Nanking, China.—Important regulations regarding the acquisition of property by foreign mission societies in China have been promulgated by the Ministry of Foreign Affairs. Although their exact significance cannot be known until an interpretation has been secured the document seems to place grave difficulties for the future purchase of land. Powers are likewise given local governments to restrict the development of mission stations if in the judgment of the civil authorities religious workers already possess sufficient property.

GOVERNOR OF CEYLON PRAISES CATHOLIC MISSION SCHOOL

Bombay, India.—Sir Herbert Stanley, the governor of Ceylon, in an address at the commencement exercises of St. Joseph's College, Bombay, praised the religious atmosphere in Catholic Education as the great builder of character. His Excellency declared that the playground builds many, what boys learn from books is important but lives are formed in a special way through the religious atmosphere in which education is imparted. The Governor claimed this as a reason for seeing advantages in denominational schools above those of no denomination as run by the Government and stated he acknowledged as especially valuable the public secondary schools that have been started by private effort and are now subsidized by the Government.

NUNS DRESSED IN LAY COSTUME CONVERT PAGANS OF CIVILIZATION

Amsterdam, Holland.—In Holland a community of sisters has been founded which labors for conversions not among the savages of undeveloped parts of the globe but for the pagans of the centers of civilization. The institute is called the Congregation of the Ladies of Bethany. The members wear their religious garb only within their convents, working among the people dressed as lay people. In nine years 185 converts have been made in Holland.

The Birth and Circumcision of John the Baptist

By SISTER GONZAGA, P. H. J. Chr.

Luke 1:57-80

(Continued)

At the close of the first century, B. C., the naming of the child accompanied his circumcision, but there is no indication of such usage in the Old Testament; indeed, in the older times, the two things were wholly dissociated, (Cf. Gen. 17:5.) the child receiving the name as soon as it was born. (Cf. Ibid. 21:3, 4; 29: 32 ff; 30: 5 ff; 35: 18; 38: 29f.)

The event, i. e., circumcision, was celebrated in every family with great solemnity. Ten persons surrounded the child; the Mohel, who made with an instrument of stone the bloody incision; the so-called god-father, who held the child; and eight witnesses. Twelve candles were lit, to which was added a larger one, which was to weigh thirty-two ounces and had apparently the symbolic significance that the flame of life may burn long for the child. The part separated from the body was laid in the sand, or on charcoal, and burnt together with the twelve smaller candles. (Cf. Sepp, op. cit., I, 55.) A benediction was spoken before the cup of wine, when the child received his name in a prayer, with the hope that the child might grow up and successfully attain to the Thorah (Pentateuch), the marriage baldachino, and good works. (Cf. Edersheim, "Life and Times of the Messiah," op. cit. I, 157 f.)

Of all this ceremonial Zachary was, though deeply interested, a dumb and deaf witness. He did not perform the sacred rite in person, since his motionless lips could not pronounce the formulas incidental to it. But in the words of grace, in which the child's name was inserted, he noticed that the mother interrupted the prayer. The friends witnesses wished, according to custom, (The custom to name the child after the father had come in with the Greeks and Romans. In Old Testament times the Hebrew child rarely bore the name of his father.) to give the first-born the name of his father, Zachary; but Elizabeth withstood them. Among the Jews the privilege of naming the child was reserved to the mother; for if the name were to describe him who bore it, the mother's mind would naturally find the most expressive one.

Elizabeth, prompted by love and

(Continued on Page Two)

If you want to know what Catholics have to say to the many accusations which their critics make, send for "CATHOLIC FACTS" and "THE CATHOLIC ANSWER"—both for 40c, delivered.

THE LIFE OF THE POPE IN PICTURES - - - - - By S. B. BISHOP



The Pope's private life is a secret to all but a very few of the hundreds who live in and work around the Vatican. He occupies a small apartment on the third floor and has two secretaries, a valet and two or three lay brothers for kitchen and house work.



He rises early, between 5:00 and 6:00 o'clock each morning, and says Mass in a private chapel next to his bedroom. His rooms are severely plain and there is said to be little of anything in the room that is ostentatious. The Pope likes simplicity.



He is simple in his tastes. After Mass he has breakfast. Unlike other rulers his dining room is plain and his fare decidedly so. He eats sparingly, his breakfast consisting of coffee and a little fruit. He is served by one of the lay brothers who work in the Vatican.



After breakfast the Pope calls in his secretary and attends to personal matters and the mail that comes to him. He is said to receive more mail than any other individual in the world. His secretaries go over it and only that which is important or personal reaches the Pope.

OUR DIOCESE

FORT WAYNE DAUGHTERS OF ISABELLA PLAN FALL ACTIVITIES

(Continued from Page One)

grove. A substantial sum for the home was realized. A vote of thanks was extended Rev. Basil A. Didier, C.PP.S., pastor, for the use of the grove.

Election October 8.

A total of 24 girls are now registered at the D. of I. home, reaching its capacity. The October business meeting of the Daughters of Isabella has been changed for that month from the second Friday night to Monday night, October 8, when the annual election of officers will be held. At this time a report will be submitted on the D. of I. Girls' Home. Members of the Girls' Home board will not be elected until the December meeting. At that time the members will be increased since there will be two representatives from each of the large parishes and one from each of the small parishes. The new board will start functioning in January.

Three Deceased Members.

Memorial services were held and the charter draped for three newly deceased members: Mrs. Charistine Loney, Miss Anna Stacia Quinn and Mrs. Anna Luley. Mrs. Julia Libbing, chancellor, led in the prayers offered for the faithful departed.

D. of I. Study Club.

Miss Clara Schone is president of the D. of I. Study Club; Mrs. Anna Alt, vice-president; Miss Louise Cattez, secretary. Miss Schone gave an interesting address on the club and the importance of its work. A meeting at the D. of I. Girls' home was announced for Wednesday night, September 19. This meeting the president stated was not only for the members of the Study club, but for all interested and desirous of learning first hand the work of the organization. At this meeting a topic for the season was to be chosen and action taken on a resolution to affiliate with the National Catholic Welfare Conference Study Club.

Benefit Card Parties.

A series of seven card parties for the benefit of the Girls' Home will be held there from September until January. There will be one party in September, two each in October, November and December. Fourteen D. of I. have been chosen as members of a special entertainment committee and two different members will act as chairmen each time. Those announced on this committee are:

Mrs. Nellie Hartwig, Mrs. Katherine Disser, Mrs. Louise Getz, Mrs. Mary Pothoff, Mrs. Lilliam Kramer, Mrs. Josephine Feustel, Mrs. Laura Cahill, Miss Anna Brink, Mrs. Elizabeth Kanning, Mrs. Wilhelmina Miscno, Mrs. Grace Bueter, Mrs. Frances Molitor and Miss Julia Falvey.

Three Standing Committees.

Membership, entertainment and sick relief committees were also named at the meeting. Each of the committees is to have 25 members and where the lists do not total the number, others will be added within a week so that the members may enter upon their duties. They are expected to function four months beginning in September. After the election and installation of officers they will be reappointed, continuing to serve until the new year.

The personnel of these committees is as follows: Membership—Mrs. Lorena Gierre, chairman; Mrs. Veronica McCann, Mrs. Bernice Till, Miss Marcelline Kleinriehert, Mrs. Mary Townsend, Mrs. Grace Urbine, Mrs. Mary Venderley, Mrs. Anna Wichman, Mrs. Veronica Winbaugh, Mrs. Ida Bell, Mrs. Alice Bruns, Mrs. Wilhelmina DeWald, Mrs. Eva Doyle, Mrs. Catherine Ehinger, Mrs. Anna Morris, Miss Julia Falvey, Mrs. Mary Freinstein, Mrs. Cecilia Graffe, and Mrs. Catherine Girardot of Bluffton.

Entertainment — Miss Gertrude Kocks, chairman; Miss Alice O'Reilly, Miss Marie Hueber, Mrs. Agnes Becker Miller, Miss Helen Lonergan, Miss Agnes Tiernan, Miss Elizabeth Harkenrider, Miss Irene Stier, Miss Margaret Otto, Miss Agnes App, Miss Ruth Kennelly, Miss Catherine Kavanaugh, Miss Mildred McGrath, Miss Irene Gordon, Miss Marcella Diek, Miss Mathilda Eggeman, Miss Venita Steinacker, Miss Lillian Huhn, Miss Florence Rissing, Miss Mildred Lacey, Miss Clara Ankenbruck, Miss Lucy Bueter, Miss Catherine Cunningham, Miss Alice Dooley, Miss Susan Seibt, Miss Gertrude Suelzer, Miss Mildred Winbaugh, Miss Bernadette Haffner and Miss Bernadine Hartman.

Sick Relief committee—Mrs. Theresa Degitz, chairman; Mrs. Mary Bandt, Miss Mary O'Leary, Miss Lottie Quinn, Miss Theresa Becquette, Mrs. Mary Eisenmenger, Mrs. Anna Guillaume, Miss Mary Kretz, Mrs. Anna Alt, Mrs. Louise Laughlin, Mrs. Mary Lill, Mrs. Clara Mason, Mrs. Rose Miller, Mrs. Hattie Gruber, Miss Margaret Disser, Mrs. Cecilia Steenman, Mrs. Clara Ryan, Mrs. Anna Storey, Mrs. Barbara Strebig, also Mrs. Julia Ehler of Bluffton. A vote of thanks was given the retiring committes for their efficient work during the past season.

Aid Orphan Picnic.

Announcement was made of the public picnic to be given by the Poor Handmaids of Christ and orphans at St. Vincent's home, Sunday, September 30, and the members were requested to donate cakes and pies. The cakes may be taken to the D. of I. home the preceding day and from there will be delivered to the orphanage. Tickets are being issued for the picnic by the home and members were encouraged to secure them from the Sisters in charge.

Columbus Day, Oct. 12.

Columbus day, October 12, will be auspiciously observed by Fort Wayne council No. 451 Knights of Columbus, and the D. of I. were invited to join with them in this celebration. The program has not yet been arranged.

National Convention.

Routes and rates have been prepared for attendance at the bi-ennial national convention of the Daughters of Isabella to be held in Denver, Colo., the second week of July, 1929. Announcements pertaining to the trip were made by Mrs. Klotz, and the regent has all available information for those v a hing to arrange for the trip. After the convention there will be special tours which will include Salt Lake City, and Yellowstone National park.

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ASK us to call and talk this over with you

Ward-Betts Wedding Announced for Fall

Announcement is made of the engagement and approaching marriage of Miss Viola Betts, daughter of Mr. Joseph F. Betts, of 2215 South Webster street, to Clifford B. Ward, son of Mr. and Mrs. Ambrose G. Ward, of 220 East Williams street, Fort Wayne. The wedding will take place late in the fall. Miss Betts is a graduate of St. Catherine's Academy. Mr. Ward is a graduate of the University of Notre Dame and has been employed on the repertorial staff by the Fort Wayne News-Sentinel for the past five years. He is secretary-governor of the Fort Wayne-Notre Dame club and is a member of the Notre Dame Alumni association. Both the bride and groom elect are members of St. Patrick's church.

Mrs. Elizabeth Frane, Besancon, Summoned

Mrs. Elizabeth Frane, 47, wife of Lester Frane of Jefferson township, died Friday morning at her home. Deceased was born and reared in Yoder, Ind. She was a member of St. Louis' church, Besancon, and of the Rosary society of the congregation. Surviving besides the husband, are her mother, Mrs. Mary Gibson of Monroeville; seven sons, three brothers, three sisters and two grandsons. The funeral was held Monday morning at St. Louis' church, Besancon.

St. Joseph's College Year Formally Opens

Capacity Enrollment of 326 Students; Nearly Score from Fort Wayne

St. Joseph's College, Collegeville, Ind., a preparatory seminary conducted by the Congregation of the Precious Blood, opened the new scholastic year Thursday morning, September 13, with a capacity enrollment of 326 students. High Mass in honor of the Holy Ghost was celebrated in the college chapel, where the Very Rev. Joseph Kenkel, C.PP.S., president, addressed the assembled students.

The Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception, Fort Wayne, an alumnus of St. Joseph's and the Rev. John F. Nadolny of the Cathedral, visited St. Joseph's prior to the opening. They were accompanied by the former's nephew, James Conroy, son of Mr. and Mrs. James Conroy of 210 West Leith street, Fort Wayne. The young man has resumed his studies.

Nineteen Fort Wayne young men are enrolled at St. Joseph's. The complete list follows:

Cathedral of the Immaculate Conception: Nicholas Wrigling, Bernard Voors, Parks Roussey, Dominic Polonni, new students; Frederick Cardinali, Henry Beerman, returned.

St. Patrick's: Jerome Koch, Delbert Welch, new students; James Conroy, Richard Biggins, Maurice Meyers, and Herman Schnurr, returned.

St. Mary's: Carl Van DeGrift, Henry Rager, Henry Miller, new students; Joseph Lenk, Robert Allgeier, returned.

St. Andrew's: Andrew Mathieu, a graduate of the Class of 1928 of Central Catholic high school, new student.

Precious Blood: Raymond Junk returned.

Providence Sisters Return From England

Sister Eugenia and Sister Gertrude of the Sisters of Providence, recently returned from a summer's stay in England, where they went for special study. They also visited Ireland during their absence and attended the ordination to the priesthood of Sister Gertrude's brother.

Sister Eugenia, formerly Miss Agnes Logan, daughter of Mrs. Mary A. Logan of 224 Baker street, Ft. Wayne, has resumed her duties as dean of St. Mary's College, at the motherhouse, St. Mary-of-the-Woods, Vigo county, Ind. Sister Gertrude has entered Indiana University, Bloomington, to complete a special course. Mrs. Logan and daughter, Miss Margaret Logan, are planning to visit Sister Eugenia at St. Mary's, since the latter was unable to return here after her trip abroad. Both of the Sisters visited the city prior to leaving for England.

St. Peter's to Give Card Party On Friday

Sponsored by the Christian Mothers' society of St. Peter's church, Fort Wayne, a public card party will be given in the school basement assembly room at 2:30 o'clock Friday afternoon, September 21. Pinochle, pedro and euchre will furnish entertainment. Mrs. John Miller is hostess. A series of parties will be given during the season.

K. C. Fourth Degree Election at Dinner

Mark D. Johnson Returned as Head; Columbus Day Celebrated October 12

Members of Anthony Wayne assembly, Fourth Degree Knights of Columbus, at their dinner meeting Tuesday night at Catholic Community center, Fort Wayne, held annual election of officers. Mark D. Johnson, Lee R. Hindman, Frank C. Graffe and Jerome J. Klingenberger, were returned to office.

The election resulted as follows: M. D. Johnson, faithful navigator; Lee R. Hindman, faithful admiral; Clarence G. Kessen, faithful captain; Jacob N. Koehl, faithful pilot; George J. Alter, faithful comptroller; Frank C. Graffe, faithful scribe; Clem J. Mettler, faithful purser; John H. Kessen, faithful inside sentinel; Jerome J. Klingenberger, faithful outside sentinel.

The next meeting will be held Tuesday, October 16, at Community center. The assembly regularly meets on the second Tuesday of each month, but postponed the next meeting one week because of Columbus day, October 12. Officers of the assembly and also of Fort Wayne council No. 451 K. of C. will meet soon to make plans for celebration of Columbus day.

Mother Katharine Drexel Calls on Bishop

Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament for work among the Indians and Negroes, visited Bishop Noll last week. She and the Bishop, as Treasurer of the American Board of Catholic Missions, have much in common. Mother Katharine was a daughter of the multi-millionaire, Francis A. Drexel, of Philadelphia. She is allowed a life interest in a fortune of several million dollars which she uses entirely for the maintenance of religious work among the Indians and Negroes. It is not generally known that she herself spends more annually than is contributed by all American Catholics in the collection on the first Sunday of Lent. Last year she not only maintained the schools, conducted by the Sisters of her Community, but contributed more than $100,000.00 to schools for the care of Indians and Negroes conducted by others. In other words, the collection on the first Sunday of Lent does not provide sufficient money to care for the institutions which are independent of Mother Katharine's schools.

Aged Precious Blood Church Member Dies

Mrs. Mary Rieg, 70, of 664 Putnam street, charter member of the Precious Blood church and the Rosary society of the congregation, died Tuesday morning at St. Joseph's Hospital, Fort Wayne. She was a native of Wurttenberg, Germany, coming to Ft. Wayne at an early age. The birthday of the deceased was on Monday. Surviving are her husband, Anton Reig, Sr., well known contractor; five sons, Anton, Jr., Albert, John, Alphonse and Clem; two daughters, Mrs. Mary Earl and Mrs. Rose Troendley; one brother, William Geiger and two grandchildren. The funeral was held Friday morning from the Precious Blood church.

Flower Show Prizes Awarded at Festival

Catholic Schools, Students, Adults Among Recipients of Honors for Exhibits

Bringing the largest school children's annual flower show to a close at the courthouse Thursday night, September 13, the judges of the displays named the individuals and schools winning prizes for their floral contributions. The show, a feature of the annual fall flower festival, was held under the auspices of the board of park commissioners and the Parent-Teachers' clubs of Fort Wayne. The prizes consisted of cups, wrist watches and cash awards for individual and joint exhibits. Clem Lantzernier was one of the judges.

St. Andrew's Catholic school was awarded a silver cup for having one of the three best displays of cut flowers from seeds furnished by the park board. St. Vincent's Orphan home won the Adolph Jaenicke cup for second place for the best school garden, having 54 exhibits. Fassie David of St. Vincent's, received $1.50 as first prize for the best individual display of mixed cut flowers. Theresa Manet of the same school gained third place and an award of 50c.

Winners of each variety with the same awards included the following: Marigold—Gloria Kennerk, St. Joseph's school, second; Snapdragon, Laura Poikus, St. Vincent's home, first.

Prizes were awarded for the best individual plants, one year old. Acharanthus—Dorothy Masbaum, St. Patrick's school, first; Umbrella—Delores Sorgen, St. Andrew's school, second; Coleus—Daniel Schott, St. Patrick's school, first; John Curtin, St. Peter's school, second; Geraldine Doehring, St. Mary's school, third. Begonia—Richard Hartman, St. Peter's school, first; Bernadine Nix, St. Andrew's school, second.

Prize winners for second-year plants: Umbrella, Paul Liable, St. Patrick's school, second; Cecilia Cochoit, St. Patrick's, third.

Winners of the best exhibits whose parents were commercial flower growers: Fern—Joseph Lamonica, St. Mary's first; Anthony Lamonica, St. Mary's, third.

Wrist watches for individual garden plots were awarded—Dorothy Murray, St. Andrew's school; Irene Roebuck, St. Vincent's Orphan home.

Parish Chairmen.

Mrs. J. M. Stephens is general chairman for the Catholic parochial schools.

The parish chairmen are as folows: Cathedral of the Immaculate Conception, Mrs. August Guillaume, 706 Lawton Place. St. Patrick's, Mrs. Henry Gibson, 3403 South Harrison street. St. Mary's, Mrs. Alfred Minnick, 917 Grant avenue. St. Peter's, Mrs. Joseph Neu, 2908 Holton avenue. St. Paul's, Mrs. John Eckrich, 1024 Huestis avenue. Precious Blood, Mrs. Peter A. Deitschel, 1405 Oakland. St. Andrew's, Mrs. Henry Masbaum, 2734 Reynolds avenue. St. Joseph's, Mrs. Henry J. Graffe, 3220 Dinnen avenue. St. Hyacinth's, Mrs. Joseph S. Ostrowski, 458 Buchanan street. St. Vincent's Orphan home, Mrs. Edward Keller, 3201 Wells street.

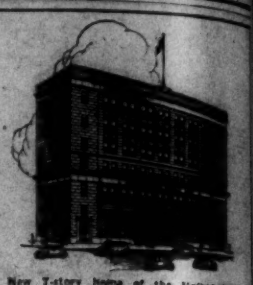
The work does not end with the flower show since the women will again start packing seeds for distribution to the school children next spring. During the past season, 14 women working 21 nights, packed 45,000 seeds. After the spring distribution to the schools, the remaining packages are given away, together with iris slips, at the flower show.

Some young men spend so much energy talking elections Saturday nights they have not pep enough to rise for Sunday Mass.

TRAIN ON BEACH



The Georgetown University team of Washington, D. C., picked a soft spot to fall during the rough grind of early season practice. They are shown here at practice on the ocean beach at Wildewood, N. J., under the direction of Coach Lou Little.



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NOTRE DAME, INDIANA

Fort Wayne Students At Campion College

Mr. and Mrs. Frank J. Gilmartin of 336 West Woodland avenue, Fort Wayne, and son Robert left during the past week for Chicago, where they spent a few days before going to Prairie du Chien, Wis., where Robert has entered the Jesuit College.

Colombia Will Keep Vow to Sacred Heart

Bogota.—The national legislature of Colombia has enacted the following law:

"Article 1.—The Nation joins in the public homage to be rendered to Jesus Christ during the present year in obedience to a vow which was made 25 years ago by the Nation in the interest of peace, and will contribute towards the early completion of the Shrine of the National Vow, now being erected in this city in honor of the Sacred Heart.

"Article 2.—The National Treasury will contribute two thousand pesos monthly until the dome is completed, as well as other works of art already begun in this edifice."

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FORT WAYNE, INDIANA

Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q, in separate envelopes. Questions should never be written on same sheet with subscriptions.

Is it considered unlucky to break the nine Fridays?

It is certainly not unlucky; such terms should not be used in connection with religious practices. Neither is it sinful not to observe the nine Fridays, since their observance is not a matter of strict obligation. However, the true lover of our Lord, who appreciates the infinite love of His Sacred Heart for men, will receive Holy Communion on the First Friday of each month and assist at the services of the Church in order to express his love and gratitude.

In OUR SUNDAY VISITOR, July 8th, you published that the Hon. Chas. Curtis was baptized a Catholic since he received the nomination for the Vice-Presidency. Why must you resort to misrepresentation?

We shall reproduce the news item about which you inquire as it appeared in our July 8th edition:

"SEN. CHAS. CURTIS,
G. O. P. CANDIDATE,
BAPTIZED CATHOLIC"

"Washington, D. C. — The Hon. Charles Curtis, veteran United States Senator from Kansas and, since the Kansas City convention, the nominee of the Republican Party for Vice-President of the United States, was baptized a Catholic.

"Senator Curtis readily verified the fact at his office at the Capitol here.

"He added, however, that it was only recently he himself came to know of the Catholic baptismal ceremony. The earliest religious affiliation he can remember having is with the Methodist Church. He has been an active Methodist since his boyhood."

The information, printed in our issue of July 8th, 1928, was merely a news item that appeared in many dailies after the nomination of Senator Curtis. We have been guilty of no misrepresentation.

May we reaffirm what is evident to all thinking Americans: a man's religious affiliation should not be a test for political office?

Must a Holy-day be observed as a Sunday? Is it wrong for the mother of a family to do her washing on the holyday, thus keeping up her routine for the week?

A Holy-day of Obligation is observed as the Sunday whenever it is possible to do so. We have the obligation of assisting at the Holy Sacrifice of the Mass on a Holy-day of Obligation and likewise from resting from servile work, unless either or both are impossible. The housewife, who does her washing and ironing, not through necessity but through a desire to observe her usual routine of work, has not sufficient reasons for breaking this commandment.

Please advise when the feast of St. Gerard is observed and a short sketch of his life.

St. Gerard, Abbot of Brogne, was born towards the end of the ninth century and died October 3, 959. He was the son of nobility and like all young men of his rank devoted his early years to army life. While on official business for the Count Namur, he resided at the abbey of St. Dennis. After his political mission was ended, he returned to St. Denis, donned the religious habit and eleven years later was ordained to the Priesthood. His feast is observed October 3rd.

St. Gerard, Bishop of Toul, was born at Cologne, 935 and died April 23, 994. He, too, was a member of a wealthy and noble family and during his boyhood had excellent educational advantages. After his ordination to the Priesthood, he labored as a most zealous and exemplary priest in the city of Cologne. At the death of the Bishop of Toul, St. Gerard was appointed to rule over this Diocese where he spent the remaining years of his life. His feast-day is observed April 23rd.

St. Gerard Majella was born in Muro, a short distance from Naples, 1726, and died Oct. 16, 1755. Though forced by poverty to work hard for the support of his widowed mother, he finally realized his ambition to devote himself to the religious life and became a member of the Congregation of the Most Holy Redeemer, 1749. Besides binding himself by the Evangelical Counsels, he added another virtue by which he bound himself "to do always that which seemed to him more perfect." St. Alphonsus called him "a miracle of obedience."

St. Gerard Majella was canonized by Pope Pius X on the 11th of December, 1904.

How do you explain that nuns are to vote for the first time this year because they have received Papal authority to do so?

It is not true that nuns have received Papal authority or direction to vote in this election. Nuns have voted since the ballot was given to women many years ago. This report is being widely spread by our anti-Catholic newspapers and, unfortunately, the gullible believe the untruth.

After Dinner Story

HE MARRIED IN HASTE.

(By Mary Gordon)

(The following story was told to us with the request that we pass it on. "Dr. Richard Dunbar" hopes its perusal may be the means of saving some young man or woman from making the tragic mistake he made).

Richard Dunbar graduated from the St. Louis medical school the summer he was twenty-four years old. One year as interne in one of the local hospitals and he was ready to work for God, humanity and Richard Dunbar.

He was one of ten children. His father had been a country doctor, practicing in a little town in Montana. He was the baby of the family and had seven brothers. Jerome and Thomas were farmers. Francis and David were doctors and Anthony was a civil engineer. Then came the twins, Jude and Joseph, who were priests. One of his sisters was a Carmelite nun. The other Mrs. Elwood Srunck, was the happy wife of a classmate of his oldest brother, Anthony. They had three lovely children, were living in Bridgeport, Conn., and doing well.

All of the Dunbar children were doing well. They would not have been running true to form if it were otherwise with them.

Their father died one year after Richard received his M. D. All his life long Dr. Richard Dunbar, Sr., had been a country man living close to God and proving his love for Him by the way he lived and laughed and loved and died. He lived for the entire community in which he made his home. He laughed in and out of season. Ah, many a night of long-drawn out agony had been made bearable by his kindly smile, his terror-dispelling laugh. He loved ardently and truly; God, his wife and ten children, his patients, his friends and all humanity. And he died like a man of his stamp is apt to die—while on duty.

His wife, sixty-nine years old that very day, had come down stairs in the fresh and early dawn of the first Saturday in May and found him dead at his desk. She had thought he was asleep, for he had been out on a night call and it was no unusual thing for her to see him thus, his head on his desk, asleep. Her first act on such occasions was to guide him gently to the couch nearby. She had never been able to habituate him to lying on this couch she had put in his inner office long years back. In so many ways he was just a big, helpless baby. Not in any of the ways of the medical profession—ah, no. State-wide was his fame in that line. Often he had told his wife she was the big half of Dr. Richard Anthony Dunbar, declaring if it had not been for her solicitude and care he never could have carried on as he had done. He would not listen to retiring, not even when Father Jude had come home from Chicago and suggested he shut up shop and live the rest of his days with him.

Father Jude was pastor of one of the big Chicago churches and pleaded with his parents to come and share his home. But this his father would not think of doing.

"I want to die in the harness, son," he had answered. "Your mother does, too. We would be lost in Chicago."

So, when Priscilla Anne Dunbar had found her husband dead at his desk with his old prayer book open at the Prayers for Communion, she had not grieved as one without hope. The last morning of his life he had knelt at the Altar of God—First Friday—lucky man! Evidently he had intended going that morning also, and had died while reading the preparatory prayers.

Lucky Doctor Richard Anthony Dunbar!

Young Doctor Richard came home to the funeral and as he was the sole member of the family unsettled the others had soon returned to their duties. By common consent he was to remain and straighten things up for their mother.

All of the nine children had asked their mother to make her home with them. Of course Father Joseph Dunbar, S. J., could not take her to live with him, but he could see to it that she was happily domiciled nearby the college of which he was the head. And Thresea Dunbar, the nun, could not very well take her back with her.

But to one and all of them she had said the same thing: "Let me stay here for a while. Until I become accustomed to your father's absence. It will not be for long." And looking at her one and all of them silently told themselves she was right—it would not be long.

"Young Doctor Richard," as the townfolk called him, had been with his mother just one week after the departure of the last of the children to leave, Father Jude.

There was not a great deal to be done in the straightening out of his father's affairs. In fact, he and his mother were talking of his future that night as they sat before the open fireplace in the living room where he had laid the fire earlier in the evening.

"What if you would consider taking your father's place here, Richard dear?" his mother had asked him out of the consoling though lonely silence that had fallen between them as they talked of the Doctor two weeks dead that day.

"Mother!" said Richard in a genuinely startled tone, "honestly, I never even thought of such a thing." He straightened up in his easy chair and gazed at her with surprise written on his handsome face.

And his mother looking into the face of her son saw there some of the energy, decision and determination of his father. And thus seeing she leaned back again in her comfortable chair and was content.

But what Mrs. Dunbar did not perceive was that her youngest son, despite his splendid training, had the reprehensible habit of acting on impulse and later (as is usually the case) regretting it.

"Tell me about your friends in St. Louis," she said as Richard, still silent, continued his meditative gaze. "Tell me about your work first, of course, and then of your friends, your recreations—everything, son darling," she ended.

And Richard, the replica of his father, sat back in his father's chair and told her. She knew that he had worked in a cafeteria from the very first week of his arrival in St. Louis as a Freshman in the St. Louis University; that he had held the same place until he entered St. Mary's Hospital one year back as an interne. Rooming near the University he had been able to be a Daily Communicant at one of the earlier Masses at the College church all through the years.

Being Daily Communicants was a habit that all of the Dunbar children had started to acquire the day after their First Holy Communion; their splendid father had seen to that.

"Their father!" you exclaim in justifiable surprise.

Their gentle mother was a convert to the faith and in justice to her one cannot expect a person of her type to be as ardent and as interested in religion as was their father. He had the benefits of a Catholic education and those years had left their indelible impress on him.

Mrs. Dunbar you quite understand was a good Catholic. She went to Mass every Sunday, but through the years that the children were small she never attended on week days. But she did see to it that the children were in bed early and up in time for Mass every morning. In later years she had joined her husband in this beautiful practice of his. Often she had admonished her children about marrying one of their own faith.

"I loved your father so well," she told them, "that I simply had to see things through his eyes, hard though it was at first. I could not bear to be divided from him even in thought. But what if one of you boys should marry a girl who did not love you thus? Would she be willing to rear your children in your faith? It surely is not an easy task for a mother to rear her own child in any faith she does not believe in and believing is LOVE."

When such talks were handed out, and they were handed out, the Dunbar boys and girls would laugh at their mother and teasingly accuse her of being conceited enough to think that no woman ever loved any man as she loved their father.

"No woman ever had a husband more worthy of being loved," she staunchly defended herself. And the children one and all agreed with her. They agreed with her and sub-consciously they lived to her teachings. That is, so far, thank God, they all had!

"That's about all, mother," Richard concluded. His deep voice, so like his father's, had been sounding in her attentive ears for over an hour. She stirred herself and smiled at him: "Time for bed, son. God guide you. Think of taking your father's place here." She kissed him and went up the winding stairs to her room.

So, Dr. Richard Dunbar went down to St. Louis to pack up his books, tell Father Hamilton about his proposed change—and, to say good-bye to Millicent Harper.

One week later he walked into his mother's home and introduced Millicent Harper to his astonished mother as Mrs. Richard Dunbar. He had married her the day after the night he had called upon her to bid her good-bye.

It was done! They were married! And while Richard's mother knew her youngest son had married outside of his Church—what could she do about it? More than once she had mentioned it to him: "Son—go to your dear friend Father Hamilton and have him straighten matters out for you. Laddie love," she fell into using the name of his childhood's days, "go and see Father Hamilton. Do this for your father's sake."

And Richard and Millicent had finally acquiesced to her pleadings, gone to Father Hamilton, and were married according to the rites of the Catholic Church and returned to her home and Richard's practice.

A daughter and a son were born to them the first four years of their marriage. When the little girl was six, Millicent Harper-Dunbar, leaving the children with their father, journeyed back to her parents in St. Louis and after two years there divorced her husband. The court awarded both children to their father.

His mother had died almost four years before; and it is no exaggeration to claim that her last years on this earth were her unhappiest.

An aunt and a maid kept Dr. Dunbar's house. (Please notice we do not say his home). He prospered exceedingly and a cash settlement to Millicent had ended his married life. It was a large cash settlement, for she proved as acquisitive as she was beautiful. (She had been chosen as St. Louis' most beautiful girl—Queen at the Veiled Prophet's Ball—but two weeks ere her marriage to Richard).

Two years after the divorce, Mary Priscilla Dunbar died. Her mother, now the wife of a prominent Chicago lawyer, went to Montana where she had lived for six years as Richard Dunbar's wife, for the funeral.

And she shocked and angered Dr. Dunbar's efficient housekeeper and the residents of that section of Montana by remaining a week and trying her best to take Richard Dunbar the third—then six years old—back home with her. Of course she was not successful. It had not been without reason that the court had given the children to their father.

—

Dr. Richard Dunbar is a man of forty now. He is a very successful physician with a large practice—a very lonely man.

And in the city of Detroit is a beautiful young girl who was born and grew up in his home town, who worked as his secretary for four years. She and her widowed mother moved to Detroit seven years back to remain.

You see, she loves Dr. Dunbar and he loves her. But they are both Catholics and Dr. Dunbar's first wife is living. He may not marry again.

"But his wife is married again," you say, and saying it you come to the realization that Millicent was not a Catholic. She, after obtaining her divorce according to her belief, was free to do as she would—to marry again. But a divorce means just nothing at all for a Catholic. Dr. Dunbar is still a married man.

He Married In Haste.

BURSE FOR THE PRIESTHOOD
In Honor of the Blessed Sacrament

On July 1st., OUR SUNDAY VISITOR carried a story by Mary Gordon entitled, "The Harvest is Ripe." To put it briefly it was the story of a widow, 'Mary Dunne, by name, who in memory of her departed husband, established a Burse of six thousand dollars in honor of the Sacred Heart to be used to educate a boy to the priesthood. Mary Gordon suggested that OUR SUNDAY VISITOR readers imitate 'Mary Dunne.' She proposed that each send a dollar for this purpose.

Contributions to Sept. 13 ..... $1,358.25

Damon and Phintias have become the classical example of disinterested affection. Phintias was condemned to death and asked a few days to settle his affairs. Damon unhesitatingly offered himself as hostage for his friend. His friend in due course returned and the tyrant who was responsible for Phintias' condemnation was so struck by their friendship that he released both.

AIMS OF THE CATHOLIC WOMAN'S COLLEGE

(Continued from Page

lems of the day—social, political, or aesthetic—in the light of our established Catholic principles; women who employ their leisure for personal culture, for the advancement of civilization, and for the promotion of the higher interests of mankind; women whose training gives them an intellectual basis of religious and moral life in consequence of which they possess power to prove the pivotal issues—moral and psychological—of today as well as the pivotal truths of the Catholic religion. Throughout the entire educative process, the Catholic Woman's College aims at producing individual culture, and this aim is isolated.

By culture is meant "the symmetrical development and perfect control of all the powers of the individual." By means of its agency the social, physical, intellectual, moral and religious resources of individual life are utilized to their greatest extent for the happiness of the individual and the enrichment of his life, as well as for the well-being of the social group. Culture, then, is not a mere addition to life or the development of any one power, but a quality permeating the profoundest depths of character, and lending finish and perfection to manner. Acting under the mistaken idea that culture is a certain superficial polish which may be imparted to "mind and character after the process of education has been substantially completed," Catholic parents sometimes send their daughters to a non-Catholic finishing school or college instead of to a Catholic college where alone true culture can be developed, for its source is religion.

Having considered the spiritual and cultural aims of the Catholic Woman's College we must now give attention to the practical. For in educating the the students there must always be borne in mind the possibility that they may, in future, need to reap some substantial return from their years in college. Thus the Catholic Woman's College aims to provide every graduate with such proficiency of vocational power that she will be prepared for the exigencies of life, whether the demand be for her to enter the vocational field because of her own economic needs or those of others. Teacher, journalist, librarian, social worker, pharmacist, banker's assistant, dietician, business secretary, foreign correspondent, musician, artist, commercial designer—all go out from the Catholic Woman's College well qualified to take their respective places in the affairs of the world. But preeminently, the Catholic Woman's College molds and fashions the homemaker, the ideal Mother whose influence in the family life will be such as to make the home a sanctum forbidden to the agencies of evil. Protected, strengthened, and developed in the environment of the cultured, Catholic home, its children receive the inheritance of the best of earth and heaven.

Such then are the aims of the Catholic Woman's College; in accomplishing them it sets its seal upon those whom it has guided and inspired. In love, it gives and invites eternal faith, and the resh wonder of it will endure throughout all days. It holds high the sacred trust of womanhood. In service, it exhorts each student to bear her share in healing the wounds of those about her. The earnest hope of those engaged in developing our Catholic College women is that their work in after years may be generous, far-seeing, asking no odds; that their service to God and country may be so interwoven with their daily living, that it will be as their animating spirit; that there will burn forever in their souls the steady flame of faith in God.

O. S. V. Outlook

(Continued from Page

sessions of the Church, her abbeys, cathedrals, lands. This property given by the people to the Church, and administered by her for the spread of the Kingdom of God and the social welfare of the common man, became bribes for royalty's sycophants, and wealth for kingly mistresses.

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THE CATHOLIC QUESTION IN THE UNITED STATES

(Continued from Page

Britannica" in ten volumes was begun and its ninth edition in twenty-four volumes was published in 1875-89. Chamber's "Encyclopedia" in ten volumes was issued in London in 1860-68, and it found several imitators on this side of the Atlantic. Among these was Appleton's "Universal Encyclopedia and Atlas."

At the beginning of the present century new editions of some of these encyclopedias were begun. It was earnestly hoped by Catholic scholars and scientists that all those subjects of special interest to the Church's doctrine, discipline, and history would be revised. But the tenth edition of the "Britannica" was put on the market with scarcely any recognition of the advance in scholarship which had vindicated the Church's position in innumerable ways. In the "Month" for May, 1902, the editor, Father John Gerard, S. J., wrote: "How long is any assertion, however ridiculous, to be at once accepted, or at least tolerated, if only it tends to discredit the Catholic Church? How long in regard to her and of her alone, are the rules of criticism and common sense to be cast to the winds? How long shall the well-meaning and usually not unintelligent multitude be scared away from her by clumsy calumnies which proclaim themselves as frauds far more clearly than do the tatterdemalion figures set up by farmers with the vain purpose of keeping the crows off of their cornfield."

Fr. Wynne Exposes Protestant Unfairness

In two articles entitled "Poisoning Pen Wells" in the "Messenger of the Sacred Heart" (June-July, 1902), Father Wynne took up this question from the American standpoint with regard to the popular "Appleton" and "Britannica" and proved with consummate skill that it was useless to hope for fair-play from their Protestant editors. He showed by citations from articles on all those subjects which entered the Catholic field of thought, how ridiculously untrue was the assertion of the editors that "every attention to accuracy" had been given to the new editions of these two popular encyclopedias.

There is an incident preceding the publication of these two articles which has not yet appeared in print. When it does, Catholic Americans may realize how impossible it was at the time for a scholar as well known as Father Wynne to secure even a modicum of justice and honesty in the fight he was making upon Protestant prejudice and ill-will toward the Catholic faith. Entire articles, he tells us, were but a wild medley of assertions which reminded one of the bitter sectarian tracts distributed by certain book concerns and mission bureaus. When he realized that the object of these encyclopedias was to insist upon the pretended intellectual superiority of Protestants and that no amount of honest criticism would change that attitude, Father Wynne then inaugurated the project of the "Catholic Encyclopedia"—the greatest triumph of Christian science in the English tongue, as the "Dublin Review" characterized it upon its completion.

The day of these storehouses "of antiquated Protestant traditions and misrepresentations of our religious belief and history," was over, when in December, 1904, a little group of scholars, with Father Wynne as their inspiration, met for the purpose of creating a Catholic Encyclopedia on the constitution, doctrine, discipline and history of the Catholic Church. The late Dr. Charles G. Hebermann, who had been professor of Latin Language and Literature in the College of the City of New York since 1869, was chosen editor-in-chief. Associated with him were the Rt. Rev. Thomas J. Shahan, D. D., then professor of Church History and Patrology at the Catholic University of America; the Rt. Rev. Edward A. Pace, D. D., Professor of Philosophy at the Catholic University of America; and Dr. Conde Benoit Pallen, the leading Catholic literateur of the day.

The story of this greatest Catholic undertaking in English-speaking lands in the first quarter of the twentieth century has been told briefly in a volume entitled "The Catholic Encyclopedia and Its Makers," which was published in 1917. Actual work on the "Encyclopedia" was begun in January, 1905. The first volume appeared in March, 1907, and the last volume, the sixteenth, in April, 1914. During that time the editors held nearly 140 meetings to discuss the plan, scope and progress of the work.

Contributors by Nationalities.

In an illuminating essay on the history of the "Catholic Encyclopedia," Paul H. Linehan has summed up the chief characteristics of the work. The result of this decade of labor was that "the contributors, about fifteen hundred in number and representative of forty-three countries, formed an international group of Catholic scholars. The United States furnished five hundred and fifty-nine contributors; England, one hundred and sixty-four; France, one hundred and nineteen; Ireland, one hundred and eighteen; and Germany, one hundred and five. Eighty-eight wrote from Canada; sixty-three from Belgium; thirty-five from Italy. From Spain, Holland and Austria came, respectively, twenty-six, twenty-three, and twenty-one. Articles were not only submitted in English, but in French, German, Spanish, Italian, Dutch, Portuguese and Latin. Of the ecclesiastics who wrote, four hundred and seven were members of the secular clergy and five hundred and five, representing sixty-four religious institutes of men, belonged to the regular clergy. Religious congregations of women, to the number of forty-four, were represented by fifty-eight contributors. Lay writers numbered four hundred and fifty-six men, and eighty-seven women. Of those, three hundred and forty-seven were teachers, ninety-two journalists, seventy-one lawyers, nine medical men, five architects and two archeologists. The leading Catholic institutions of learning contributed through members of their faculties. In the United States such secular universities and colleges as Harvard, Columbia, Cornell, University of Pennsylvania, Leland Stanford, Ohio State University and the College of the City of New York were represented."

The claim has been justly made that no work has ever been produced by the joint labors of so many Catholic men and women representing the clergy, the laity, the professions, and the various lines of scientific and literary activity. Over one hundred and fifty assistants were required to see the entire work through the press. There were fifty-seven translators for the articles written in foreign tongues and the sixteen volumes of the "Catholic Encyclopedia" contain about sixteen million words.

Work Won General Praise.

No work of this kind has ever received such universal praise. The editors did not claim absolute perfection in all the thirty thousand subjects dealt with in its pages, but on all sides, from Catholics and Protestants, a veritable chorus of jubilation was to be heard as volume succeeded volume in this unique contribution to Catholic scholarship. Many of these encomiums are given by Dr. Paul H. Linehan in his article on the "Catholic Encyclopedia" in the "Catholic Builders of the Nation," which we have quoted above. Even the very bookmaking was held up as a new departure in the art.

The Catholic Question in the United States has been treated in all its phases in the pages of the "Catholic Encyclopedia." Students of American Church history and those who are desirous of making themselves thoroughly familiar with the story of the political and social barriers raised by Protestant bigots to halt the steady advance of the Catholic Faith in this country need but to turn to the excellent "Reading List" and the Index of the "Encyclopedia" to find quickly and adequately the main facts of all these anti-Catholic movements as well as directions for further study and reading.

At last, in English-speaking lands, where the Protestant traditional viewpoint had been for so many centuries a barrier to an honest and impartial understanding of the Church, Catholics possessed a platform of the highest scientific type from which to carry on their age-long effort to curtail, if not to demolish, the ignorance, bigotry and fanaticism which have been through four centuries the obstacles to religious peace and understanding.

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Our Sunday Visitor - Huntington, Ind.

OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

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BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana

December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your co not "er hi" not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ.

+ John Francis Noll
Bp. of Ft. Wayne

A PASTORAL EDITORIAL

FOR ETERNITY OR TIME—WHICH?

A Catholic lady, whose husband left her fourteen years ago, and who has never heard of his whereabouts since, called to see me to ascertain whether it would be possible for her to contract a new marriage.

She is now past fifty years old, has had to work hard ever since her husband deserted her, and she told me that she has passed by several chances of marrying again only because her Catholic conscience taught her that she was not free to marry until she secured information that her husband had died.

This moment she sees an opportunity which she holds she should not be expected to pass by. She has, for several years, enjoyed the acquaintanceship of a man of good character, of considerable means, and one who has pressed her to marry him.

It goes without saying that this lady aroused my sympathy as she did the sympathy of her pastor and of her many friends. Having been informed that the Church can do nothing for her unless she received absolute proof that her husband, who deserted her, had since died, she is now struggling between an answer to the voice of conscience and the voice of love, and her anxiety is greater than ever to have her condition ameliorated in this world.

The Catholic Church, which craves to be a true Mother to all Her children, would go the limit for her, but she may not go further than the law of her Master permits. There are too many who entertain the notion that the law which forbids the contracting of a new marriage before the first one is dissolved by death, is a Church Law. It is a Divine law, frequently repeated in Holy Scripture. The Church is free to relax her own laws, but She may never violate a law which Almighty God Himself has promulgated. There is no doubt that the marriage law, as God has determined, works a severe hardship occasionally; but there is no doubt either that if the dissolution of marriages were permitted generally, a very great injury would be inflicted on the human race. Laws are made for the general good, and their operations often work hardships on individuals.

But let us consider this lady's case from another viewpoint. She has, for fourteen years, borne many trials and deprived herself of material comforts for the sole purpose of showing her fidelity to Almighty God. She has accumulated a store of wealth in eternity which is beyond calculation. If she were now to contract a union, which in the eyes of God is not a marriage at all, she would not only lose the merit of her past life, but greatly imperil her ultimate salvation. Continuing her sacrifice, from a supernatural motive, she would certainly have more interior peace and true happiness during the rest of her days than she would have of worldly pleasure and happiness in the new marriage, even amid the luxury of wealth. Compare her case with that of the non-Catholic who must incur the hostility of parents, often foregoing a fortune, loss of friends, etc., in order to become a Catholic. In the latter case, we have an instance of one who has the things which this lady craves, and is willing to give them up for conscience's sake. Again, take the case of the lady, who leaves her friends and relatives and the world, in order to embrace the religious life. The only things which attract her are spiritual things. She weighs material considerations in the scale against spiritual considerations and the former are rejected with contempt.

Our life on earth is very brief, and it is intended for the one purpose of winning riches and happiness eternal. To the man or woman of faith no worldly consideration would be permitted to injure one's opportunity to store up treasure in Heaven. The converse should also be true. No one, who has already earned a great amount of Heavenly reward, should be willing to sacrifice it for a chance of greater worldly comfort.

I relate this incident with my comment for the benefit of any others who may be similarly situated. There are Catholic widows, who have had opportunities to marry divorcees, whom they are not permitted to marry according to God's law. There are divorcees, who have violated conscience and contracted new alliances, but oh! how much to be pitied they are. Death and judgment must soon be faced.

While no Catholic should give encouragement to another whom he or she is not free to marry, and therefore should not form a close friendship, those who have made the mistake of encouraging another, should even now desist. Let them seek true peace by remaining steadfast in their loyalty to God, and by spurning the allurements of Satan, no matter how enticing they may be.

READ AND DISTRIBUTE NEXT ISSUE.

The next issue of Our Sunday Visitor will contain the pronouncements of many non-Catholics regarding the evil of intolerance. Assist in the wide distribution of this issue.

Readers Speak to Readers

Kenosha, Wis., Aug. 31, 1928.

Dear Sirs:

Congratulations on your excellent service to Catholicity through the Parish Monthly.

Sincerely yours,
J. W. FEIDER.

September 5, 1928.

Dear Father:

Here comes one of the procrastinators with his dollar for the Burse. I enjoy the letters of this section very much. The remark about the Question Box, that it is a unique way of teaching our Faith, is very much to the point. As for me, I read that section first, even though today I know most of the answers myself. It is very interesting. The positive way of teaching our Faith is more effective than the mere negative way of answering charges. The Question Box explains many of the lovable tenets of our Faith, and the very understanding of them answers a thousand objections and slanders. Stick to positive apologetics and your paper will remain the best Catholic newspaper in the world.

Yours devotedly in the Sacred Heart,
H. W.

Cincinnati, O., July 28, '28.

Rev. dear Father:

Am wondering if the following would be of sufficient interest to put in OUR SUNDAY VISITOR. It might inspire some other worthy young priests to go and do likewise.

Father Warren C. Lilly, a member of the faculty of St. Xavier's, Cincinnati, Ohio, is conducting a series of very interesting lectures and what he terms inquiry classes in the charming living room of Fontbonne, for those who for any reason whatsoever wish to know what the Catholic Church teaches.

These lectures are preceded and followed by a short musical program and are held in the living room or parlors of Fontbonne, Cincinnati's beautiful hotel for business women.

Despite the warm weather, the audiences seem to increase and interest in the series never wanes.

Many Catholic young men and women bring their non-Catholic friends and especially their prospective husbands and wives. The number of these young people received into the church as a result is most gratifying.

A sort of open meeting is conducted right after the talks—the audience being invited to ask any questions they may wish or to offer any objections which are handled by Father Lilly or one of his able associates.

These lectures not only prove instructive to non-Catholics, but to Catholics as well. As one young lady so aptly put it—she felt as though she had taken a sort of post-graduate course in religion. This is, of course, what many Catholics need, especially after having been out of school for a number of years.

In the short time that Father Lilly has been doing this work at Fontbonne, he has received twenty young people into the church, surely a most gratifying result.

Very truly yours,
F. P. WARD.

——, Ind., Sept. 5, 1928.

Dear Sir:

As a Protestant friend of the Catholic Church I wish to heartily commend the Catholics for the able and sane manner in which they defended their Church against the disgraceful and fanatical attacks of the Ku Klux Klan and other organizations of that stripe.

The writer, some years ago, was employed in a public office in this city when the infamous Hooded Order first originated here. Of all the silly, wild, libelous and disgusting propaganda I ever heard in all my life, that had anything beat I ever heard about. The bogus "Fourth Degree" of the Knights of Columbus, Catholic interference in politics, and the other usual charges, with threats, were made with a zeal seldom heard among anarchists and other radical organizations.

I regret to say that Protestants as a class have dominated politics and dictated policies of government to a much greater extent in this country than any other denomination. The Anti-Saloon League, with its questionable methods, is generally considered to be a quasi-political project.

Census reports show that the Catholic Church has increased its membership immensely in recent years, which goes to show that organized attacks on their Church is in reality a blessing in disguise. Writers on American Political Economy have pointed out that after the A. P. A. movement in the 90's, the "Know-Nothing" Party previous to the Civil War, and a similar movement when Jefferson was President, resulted in there being more Catholics, more Jews and foreign-born elected to public office than at any other time.

Such organized contemptible efforts to discredit such a wonderful organization as I know the Catholic Church to be, does not make me feel very proud of being a Protestant and I cannot help but express myself on this subject, which has received so much attention in recent years.

Sincerely yours, F. L.

Every Catholic and non-Catholic should have the booklet entitled, "The Catholic Answer"—10c each or 30c the dozen, delivered. Everyone should also have "Catholic Facts"—in leather, $1.00; in good cloth, 35c, or 3 copies for $1.00, postpaid.

THE COUNTRY PARISH

By the Rev. Edwin V. O'Hara, LL. D., Director, Rural Life Bureau, Social Action Dept., N. C. W. C.
Author of "The Church and the Country Community."

RURAL LEADERSHIP AND CHARACTER FORMATION.



Rev. E. V. O'Hara LL. D.

The necessity of developing rural leadership with a Catholic outlook has been insisted upon. Cardinal Newman in a well-known passage calls attention to the work of the Benedictines in providing Catholic rural leadership for Europe in the early middle ages. The problem is still with us and the following extracts from an article by Rev. M. B. Schiltz of Panama, Iowa, a director of the Rural Life Conference, calls attention to the means at hand for the development of this leadership.

"Bishop Spaulding has aptly said: 'A great institution is the lengthened shadow of one man.' This truth is frequently stated in different ways and I feel that if we study any great movement we shall find that it has been brought to a successful issue because of capable and enthusiastic leadership. If we study communities, large or small, in the light of this truth, we find that they are active or inactive concerning the better things of life according to the leadership they possess. The greater part of the people of an average community do not seem to be actively interested in the problems that are of vital import to them. In many communities, not half of the people will as much as go to the polls if important issues are up for settlement. It is only intelligent and enthusiastic leadership that can arouse them and unite them and raise their standards and cause ideals to blossom into realities. It follows as a direct consequence that if a community does not have any leadership it will gradually disintegrate, if not physically at least educationally, culturally and spiritually.

Interesting Characters in the Bible

By Rev. Thomas D. Williams

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DAVID THE OUTLAW

In the ancient Judean village of Bethlehem, some six miles south of Jerusalem, there lived a man now well on in age whose name was Isai, or Jesse. He had eight sons and, according to some, two daughters.

One day, on the occasion of a feast in the village, there came all unannounced the prophet Samuel. He called the father, and asked to see all his sons. Seven were brought to him, but the prophet, not satisfied, asked if there was not another. Jesse replied that David the youngest was in the fields tending the sheep. "Send for him," Samuel said, "for it is he that I wish to see."

The boy was sent for, and before all the people Samuel anointed him with oil; and we are told that the Spirit of the Lord came upon David from that day forward. It was thus that God chose this young lad to be the king of the Jews in the place of Saul, whom He had rejected for the sin of disobedience twice committed. But not till many years after was David to ascend the throne.

King Saul was grievously tormented by an evil spirit sent to punish him for his disobedience, and was subject to severe and prolonged fits of melancholy and depression. To arouse him from these spells his servants sought for one skilful in music, who could distract the king's attention from his misery.

They found one in the young son of Jesse, and had him brought to the king. David was a comely lad, of bright and pleasing appearance and manner; and he played upon the harp before Saul so well that his music charmed away the evil spirit, and brought back for the while peace and rest to the tortured soul of the king.

So things went on for quite a while; then David returned to his home.

Some time after, perhaps several years, the Philistines, hereditary enemies of the Jews, again took the field against Saul and his people. Among them was a giant, Goliath by name, from the city of Geth, who each day paraded up and down before the Jewish camp, boasting of his size and strength, and daring any of the Israelites to meet him in single combat.

None of the Jews were brave enough to accept the challenge, when one day David came into the camp and heard what was going on. At once he went to the king, and asked permission to fight the giant.

"You are but a boy," the king sadly replied, "what can you do against such an enemy?" But David prevailed; and, rejecting the heavy armor with which Saul would have clothed him, he went to meet the Philistine with no weapon save a sling and five little stones.

The giant, seeing the boy approach, in anger that he would dare accept the challenge, cursed him, crying out: "Come to me, and I will give your flesh to the birds of the air and to the beasts of the earth."

David fearlessly replied: "You come to me with a sword and with a spear and with a shield; but I come to you in the name of the God of the armies of Israel. He will deliver you into my hands."

Then David, hastily putting a stone in his sling, struck the Philistine full in the forehead, and felled him to the ground. Running up to the giant before he could recover, he took his sword from him and with it struck off his head. Then the Philistines, seeing that their champion was dead, fled away, the Jews pursuing them and slaying many.

David returned to the king, who greatly honored him, and kept him in attendance at his court.

Then began the friendship between David and Jonathan, the son of Saul, that was to grow and ripen in years, and which death alone could end.

David became a great favorite with the people, on account of his bravery, his prudence and his pleasing ways; and after a while Saul began to grow jealous of him, and no longer looked upon him with favor as before. Several times he tried to slay him with his own hands as David played on his harp before him. Then he gave orders to Jonathan and to all his servants that they should kill David.

But Jonathan sought to placate his father's anger: "Sin not, O king, against thy servant David, because he hath not sinned against thee. He put his life in his hand, and slew the Philistine." For a while the king relented, and David returned to the court. But not for long. Again Saul tried to kill him; and David, barely escaping, left the place and went to the city of Rama in mount Ephraim, where Samuel dwelt. He stayed there but a short while, for Saul himself came to Rama to capture him, but when he was come God caused him to desist from his purpose. David then returned secretly to Gabaa, where the king held his court, to consult with Jonathan his friend as to his future course, and to ascertain if there was any hope of reconciliation with his father.

Learning that Saul was bent on the destruction of David, Jonathan bade him seek safety in flight. The two renewed their pledge of mutual friendship; then they parted, Jonathan returning to his father's house, and David going to Kobe, a city between Gabaa and Jerusalem. There the Tabernacle was kept, and here dwelt the high priest Achimelech, from whom David received the sword of Goliath and refreshments for himself and the few followers who accompanied him in his flight.

Continuing on his way he sought refuge in the Philistine city of Geth. His identity being discovered, he was brought before Achis the king. Feigning insanity, he was dismissed with the words: "Have we need of madmen, that you have brought in this fellow to play the madman in my presence?"

And now began for the outlawed son of Jesse a life of weary wandering from place to place, often pursued by Saul and his soldiers, at times betrayed by those whose hospitality he sought, but always escaping the snares of his enemies.

Leaving the Philistines, David fled to the cave of Odollam, a place not far from Bethlehem, to the southwest. Here his parents and kinsfolk came to him, and with them a number of outlaws, fugitive debtors and others from various parts of the country; so that now David found himself at the head of a band of some four hundred men. He brought his aged parents to the land of Moab, the native place of Ruth the grandmother of Jesse, on the east side of the Dead Sea, and confided them to the care of the king of that country, where they remained in safety.

Thence he went to the forest of Haret in the mountains of Juda, below Odollam, where he was joined by Abiathar, the son of Achimelech the high priest whom Saul slew in Nobe because of his hospitality to David.

It was at this time that he delivered the inhabitants of Ceila, a neighboring city, from an incursion of the Philistines. Saul heard that he was here, and sent his soldiers to kill or capture him. Warned by God that the men of Ceila would betray him into the hands of his enemy, David and his band, numbering now some six hundred men, fled into the mountain country of Ziph below Hebron.

To this place came Jonathan secretly, and comforted him with the encouraging words: "Fear not: for the hand of my father Saul shall not find thee, and thou shalt reign over Israel." The two made a covenant before the Lord: David remained in the woods, and Jonathan returned to his home. But the people of Ziph sent word to Saul that David was in their midst, and offered to deliver him into the hands of the king.

David fled further south to the wilderness of Maon, and thither Saul pursued him.

Despairing of being able to escape his enemies, who surrounded him, the fugitive was in the greatest danger, when a messenger came in haste to Saul, saying that the Philistines were pouring into the land. The king gave up the pursuit, and David escaped.

He now retired to Engaddi, to the east of the wilderness of Ziph, in the wild regions of the western shores of the Dead Sea; here Saul again came after him with his army.

In the pursuit Saul was separated from his men, and went into a cave where David lay hid with some of his followers. They would have killed the king, who was at their mercy, but David did not permit it, and allowed his enemy to go away unharmed. Touched, for the moment, by this act of generosity, Saul acknowledged: "Thou art more just than I: for thou hast done good to me, and I have rewarded thee with evil." He then departed, leaving David in peace.

In the wilderness of Maon, by Carmel, there dwelt a man named Nabal, rich in flocks of sheep and goats. At the sheep shearing time David sent to him, reminding him that he had always protected his shepherds from the marauders of the desert, and asking for food and supplies for his men. Nabal returned an ugly and churlish refusal, which so angered David that he set out with his band, to seize by force what was denied his requests. On the way they were met by Abigail, the wife of Nabal, who came with many gifts, to appease the wrath of David, in which she succeeded so well that David, praising her tact and generosity, gave up his purpose of revenge. Shortly after, Nabal died in a drunken orgy, and David took Abigail as his wife.

A second time the people of Ziph sought to betray David into the hands of Saul, who again took up the pursuit. A second time the king fell into the power of David, and again his life was spared. Saul then left him in peace, saying: "I have sinned; return, my son David, for I will no more do thee harm, because my life has been precious in thy eyes this day."

Weary of his wandering life, despairing of peace and safety, in spite of the king's promise, David determined to take refuge with the Philistines, this time bringing with him a force of six hundred men who acknowledged him as their leader.

Achis, the king of Geth, received him with favor, and assigned to him as his possession the city of Siceleg, a border town of the Philistines east of Gaza. Here David dwelt for some while, and here many of the Israelites flocked to his standard, so that soon he had quite an army.

On the occasion of the last campaign of the Philistines against king Saul, which resulted in the defeat of the Israelites, and the death of the king, David was invited by Achis to accompany him with his men as a body guard to the Philistine chief. To this, however, many of the Philistines objected, fearing treachery on the part of David and his followers; so Achis bade them to return to Siceleg.

This they did, and to their grief and consternation found that in their absence the Amalecites had attacked and burnt the city, and all the women and children had been captured and taken away. In their anger, at first they turned against David their leader, and accused him of being the cause of their trouble; but soon, being appeased, they set out in pursuit of the enemy, defeated them with great slaughter, and recovered all the booty and the prisoners. Then they returned home rejoicing, and David sent presents of the spoils to his friends in several of the cities of Juda.

On the third day of David's return to Siceleg, there came to him a man all spent and weary, from the camp of king Saul with the news: "The people are fled from the battle, and many of the people are fallen and dead: moreover Saul and Jonathan his son are dead." Instead of rejoicing to learn that at last he was free from the persecution of his enemy, David mourned and wept and fasted till evening for Saul and for Jonathan his son and for the people of Israel, because they were fallen by the sword.

He caused the messenger to be put to death, because he boasted, though falsely, that with his own hand he had, at Saul's request, killed the king, as he stood wounded and fainting and about to be captured.

Striking and pathetic is the lament of David especially over Jonathan his friend: "I grieve for thee, my brother Jonathan: exceeding beautiful, and amiable to me above the love of woman. As the mother loveth her only son, so did I love thee."

No longer an outlaw and a fugitive with a price upon his head, David went into the land of Juda, to the city of Hebron; there the men of Juda came to him, and anointed him to be their king; and the days of his weary wandering were over.

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* * *

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 20 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for admittance into the Society of Missionary Catechists, are a desire to sanctify oneself, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

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HOW TO SUPPORT THE WORK.

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards a burse. A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 50c the year, will help.

"GIVE US MORE LETTERS."

St. Michael's Church,
7 S. Wolfe St.,
Baltimore, Md.

My dear Father Sigstein:

I grab the very first copy of OUR SUNDAY VISITOR and always pick out the "raisins." Among these "raisins" is a letter from your Catechists. This week there is a letter which reads finer than a story; it describes the finding of a poor mother and her children in a lowly house behind a mountain. You must print more of these letters and get your Catechists to write up such stories in our various Catholic reviews, so that you may make friends. Why not get out volumes of your Catechists' letters and hand these books to folks and get many girls to join your Society? These letters read finer than you imagine and if you got out books they would sell very well. Try one for Christmas because folks buy things at Christmas. Why not call it "Our Blessed Lady of Victory Christmas Book"? I always read these letters and find it a poor Sunday Visitor number that has not one of them in it.

The work is great. I am with you and love the idea in back of your Catechists and their work. These are the kind of Sisters we need now-a-days, just because they are modern and meet modern needs.

I hope you have an Auxiliary, which should consist of men and women trained by your Catechists to do the work they are doing. They would share in the merits of your Catechists and be like the Oblates of the great religious orders. They could do good work once they were officially united to your Society at Victory Noll.

Your work depends, next to the grace of God, upon the advertisement which it can get through letters and other notices in our Catholic papers and reviews. Give us more letters and get room in other papers and reviews so that your army of workers among the people east and west may grow and thus make your Society a big, broad, and wonderful missionary organization.

Very sincerely in Dmno.,
REV. HENRY BORGMANN.

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The Birth and Circumcision of John the Baptist.

(Continued from Page Three)

faith, choose that the name of the child be John,—"the Gift of God." It was objected, however, that none of his kindred bore that name. And they made signs to the father, how he would have the infant called. And demanding a writing tablet, Zachary wrote: John is his name. And they all wondered. (Luke 1:63.)

Then, suddenly, the lips of Zachary opened, his tongue was loosened, and filled with the Spirit, he praised God, and prophesied, saying: "Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of His people: And hath raised up an horn of salvation to us, in the house of David His servant: As He spoke by the mouth of His prophets, who are from the beginning: Salvation from our enemies, and from the hand of all that hate us: To perform mercy to our fathers, and to remember His holy testament, the oath, which he swore to Abraham our father, that He would grant to us. That being delivered from the hand of our enemies, we may serve Him without fear, in holiness and justice before Him, all our days." (Cf. Luke 1: 68-75.)

Then turning to the child, Zachary continued: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways: To give knowledge of salvation to His people, unto the remission of their sins: Through the bowels of the mercy of our God, in which the Orient from on high hath visited us: to enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace." (Ibid. 1: 76-79.)

(To be Continued)



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* * *

Sacred Heart Mission House, Girard, Pa. announces following winners in recent contest::

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Parlor Suite won by Mrs. McCloskey Pittsburgh, Pa.
Radio won by Mr. C. Richter, Trenton New Jersey.

Other prizes won by Mrs. P. Keller Warren, Pa.; Mrs. M. A. Ochler, Mt. Healthy, O.; B. Schaefer, Brooklyn, N. Y.; Nora Froelich, Pittsburgh, Pa.; Mrs. L. M. Quimby, Titusville, Pa.

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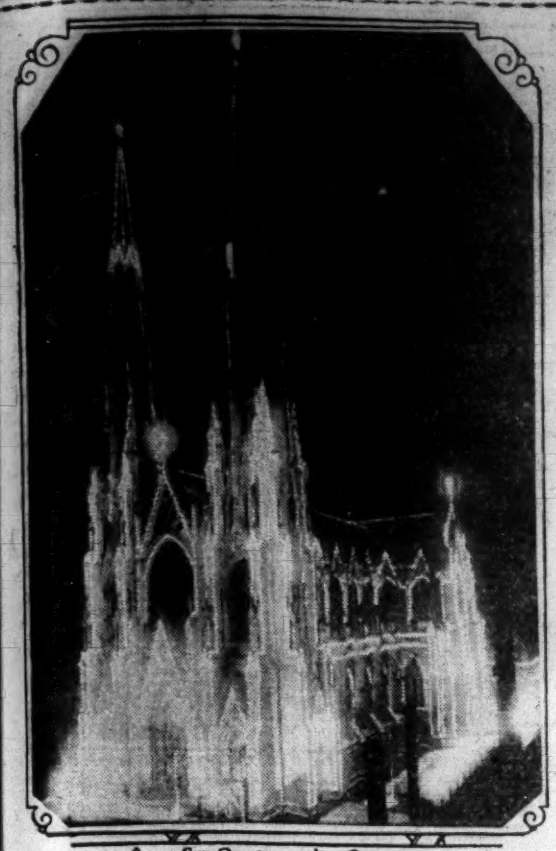
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CELEBRATE ANNIVERSARY



ST PATRICK'S CATHEDRAL

New York's magnificent Gothic structure is preparing to celebrate its fiftieth anniversary. This unusual photo was taken sixteen years ago when the great cathedral was illuminated with 40,000 electric lights in honor of Cardinal Farley's return to New York as a member of the Sacred College of Cardinals.

At the FORT WAYNE CATHOLIC COMMUNITY CENTER

GYMNASIUM

Women's morning class, general gym and reducing, Tuesday and Thursday, 9:30 to 10:15 A. M.

Women's afternoon class, general gym and reducing, Tuesday and Thursday, 2:30 to 3:15 P. M.

General gym class, girls 8 to 17 years old, Tuesday and Thursday, 4 to 4:45 P. M.

High school girls' club, basketball practice, Saturday, 10:30 to 11 A. M.

Business women, general gym, Tuesday and Thursday, 5:45 to 6:30 P. M.

Women's evening class, general gym, Tuesday and Thursday, 7:15 to 8 P. M.

Women's basketball and volleyball, practice, Tuesday and Thursday, 8 to 9:45 P. M.

The gymnasium will be open for free recreation and games from 4:45 to 5 P. M. on Tuesday and Thursday, and from 9 to 9:30 A. M. and 11 to 12 noon on Saturday.

Any high school girl is eligible for membership in the High School Girls' Club.

Natatorium

Women's morning class, Tuesday and Thursday, 10:15 to 11 P. M.

Women's afternoon class, Tuesday and Thursday, 3:15 to 3:45 P. M.

Senior life saving, Tuesday and Thursday, 10:45 to 11:15 A. M.

Junior life saving, Saturday, 8:45 to 9:30 A. M.

Children beginners "A" and "B", Thursday, 4 to 4:30 P. M.; Saturday, 9:30 to 10 A. M.

Children swimmers, Thursday, 4 to 4:30 P. M.; Saturday, 10 to 10:30 A. M.

Junior swimmers, Tuesday and Thursday, 4:45 to 5:15 P. M.

High schol girls' club, Tuesday and Thursday, 5:15 to 5:45 P. M.

Business women, beginners and advanced swimming and diving, Tuesday and Thursday, 6 to 6:30 P. M.

Swimming and senior life saving, Tuesday and Thursday, 6:30 to 7 P. M.

Women's beginners "A", fundamentals of swimming, Tuesday and Thursday, 7 to 7:30 P. M.

Women's beginners "B", stroke improvement, 7:30 to 8 P. M., Tuesday and Thursday.

Women's swimming class, 8 to 8:30 P. M., Tuesday and Thursday.

Every member has an individual locker for storage of gymnasium equipment. Girls will have free use of bathing suits.

In preparation for the new fall and winter season, a number of changes have been made in the schedules and direction of the Fort Wayne Catholic Community center. As a result, the new season will far surpass any previous one in the number and scope of its activities.

J. Joseph Greeley, who has been executive of the Boys' Club, has been made activities director, and Robert M. Zimmerman, a member of two Olympic teams and athletic instructor at such outstanding intatitutions as the Chicago Athletic Club, Milwaukee Athletic Club, Louisville Elks' Club, and the Columbus Club, of Columbus, is the new men's athletic coach, succeeding George Morris, who resigned to enter business.

Two additional appointments will be made soon. One will be of an assistant for Mr. Zimmerman. This man will also act as head of the boys' department. The other will be an assistant in the Boys' Club.

The new duties of Mr. Greeley include athletic, membership and special activities. Leslie F. Logan continues as membership secretary. Mrs. Earl Rogers continues as women's swimming instructor. Under the direction of Mr. Greeley, the Community Theatre Guild will be resumed, weekly dances begun again, and in cooperation with Mr. Zimmerman, the Community Center Volleyball league, Parish Basketball league, and other leagues, re-organized.

The schedule for men, as now in force is as follows:

Gymnasium

Business men, calisthenics and games, Monday, Wednesday and Friday, 12:15 to 1 P. M.; volleyball league, Friday, 5:15 to 6 P. M.

Seniors, 18 years and older, calisthenics and games, Monday and Wednesday, 5:15 to 6 P. M.

Calisthenics class, open to all, Monday, Wednesday and Friday, 6 to 6:15 P. M.

Special tumbling class, open to all, Monday, and Friday, 7:15 to 8 P. M.

Games, young men, Monday, Wednesday and Friday, 8 to 9 P. M.

Center Volleyball league, 1:15 to 2:30 P. M., Saturday.

Basketball league, 7 to 10 P. M., Saturday.

Natatorium

Business men's instruction, 1 to 1:30 P. M., Monday, Wednesday and Friday, 6 to 6:30 P. M., Friday.

Seniors, 18 years and older, individual instruction, Monday, Wednesday, 6 to 6:30 P. M.

Individual swimming instruction, 6:30 to 8 P. M., Monday; 8 to 8:30 P. M., Friday; 8 to 10 P. M., Monday; 4 to 10 P. M., Saturday.

Swimming team practice, open to all, 7:15 to 8 P. M., Wednesday; 2 to 2:30 P. M., Saturday.

Life Savings instruction, open to all, 8 to 8:30 P. M., Wednesday.

General swim, 9 to 10 P. M., Wednesday; 8:30 to 10 P. M., Friday.

In announcing the new schedule, the bulletins also told of the opening of the Health Club in which special memberships are available. This provides separate lockers and the facilities of a special shower room and elaborately furnished Turkish room.

New members may join at any time and their membership will be reckoned from date of joining; each member is given a free physical examination upon joining; each is assigned a basket for storage of gymnasium equipment; handball and squash courts are open from 10 A. M. to 10 P. M.; individual instruction may be arranged with an appointment; a driving room for golfers is available.

It is almost as bad to listen to scandal as it is to spread it.

Apostolic Delegate Defines the Status of Osservatore Romano

Washington. — Interviewed recently concerning the official authority of pronouncements in the Osservatore Romano, His Excellency the Apostolic Delegate to the United States, Archbishop Fumasoni-Biondi, said he was surprised to learn that there was any misunderstanding of the matter. Time and again, His Excellency said, this question had been answered by the authorities of the Holy See.

Continuing, His Excellency added that the Osservatore Romano is called the "organ of the Holy See" or "the Papal organ" or "the mouthpiece of the Holy See," inasmuch as it is a journal used by the Holy See to make public special announcements. But in all such cases, the Osservatore Romano is expressly authorized to speak in the name of the Holy See, and moreover such pronouncements are always printed by the Osservatore Romano in the form of special communications. In its general management and ordinary articles and editorials, it is directed by and is under the supervision of its own editor. It is, therefore, in these respects to be considered as any other newspaper of such long standing and high character as the Osservatore Romano throughout its history has shown itself to be.

Paris Editor Duped By Ex-Priest's Story Of Wedded Clerics

Paris.—Publication in American newspapers of a United Press dispatch to the effect that "French Catholicism is facing a new outburst of propaganda in favor of the marriage of priests" and asserting that "there are now several hundred married priests in the vicinity of Paris, it is claimed," has been branded as utterly false by the Vicar-General of the Archdiocese.

The story had its origin, the Vicar-General pointed out, when the editor of a large Paris daily was duped by the sensational statements of an unfrocked priest, who came the next day to ask for money, which tardily opened the editor's eyes.

The United Press dispatch mentioned a book by a fallen priest "recounting the vicissitudes of four of his confreres who were excommunicated for having followed the dictates of their hearts."

On the subject the Vicar-General had this to say:

"Is this not a question in this story of a 'sensational volume condemned by ecclesiastical authority' of a revival of the oft-repeated fable, which is without a vestige of foundation, which originated probably three or four years ago in a note published by a big Parisian daily? One of the priests of the Archbishopric went to the editor, in the name of His Eminence, and the editor admitted that his services had been duped by an unfrocked priest who, after supplying the sensational statements, came the next day to ask for money, which rather tardily opened the editor's eyes."

The Vicar-General had reference to a certain Amyot, a priest who resigned from the Meaux diocese, who told that he had founded an association of ex-priests and that it was his intention to bring into the group several hundred married priests. This announcement was not taken seriously and nothing more was heard of the affair.

ELKHART NEWS

Knights of Columbus Hold Annual Election

Frank A. Swinehart was chosen Grand Knight of the Elkhart Council Knights of Columbus at the annual election held Tuesday evening at the Community Center. Other officers chosen include: Russel G. Bennett, deputy grand knight; Richard Collins, past grand knight; recording secretary, Thomas Collins; treasurer, Ralph M. Ganger; L. S. Tuttle, chancellor; E. A. Brandeberry, advocate; H. J. Marquis, warden; William O. Haines, Jr., iner guard; Leo J. Lauer, outside guard; W. H. Nadolny, three-year trustee.

The appointive officers have not yet been named.

Villagers Celebrate First Anniversary

"Sociability demands giving and taking. Philosophy teaches that what is for the common good is above that done for the individual good," said the Rev. Carl Holsinger in his talk to the Villagers' (young peoples' club) of St. Vincent's parish on the occasion of their first anniversary banquet held Wednesday evening at the parish hall (Elkhart).

The forty-two guests, including St. Vincent's pastors, Father Seroczynski and Father Holsinger, were seated at tables arranged in a semi-circle about the hall beautiful in its festive decorations of crepe paper streamers, colored balloons and garden flowers.

Father Holsinger, club moderator, emphasized the fundamental spirit of sociability as a means by which the society might grow and progress. He also urged the members to include in this season's program, work of a dramatic and literary aspect.

Father Seroczynski, pastor, thru whose efforts the club was organized, spoke informally pleading with the members to make the most of their youth and their ability for leadership. Others who spoke briefly included Miss Fern Collins, Marian Schutt, Anne Huntington, Charles Ludwig, Leo Lauer, Clyde Atchinson and Charles Schutt.

President Ludwig concluded the program by expressing his gratitude to the officers and members who had worked with him during his first year. He also took advantage of the occasion to thank the members of Division No. 4, headed by Mrs. Isa Fisher who served the banquet.

Dancing to music furnished by the Jeffersonian orchestra followed the dinner meeting.

Members of the committee in charge of the party included Miss Fern Collins, Miss Marian Schutt, Charles Schutt, Joseph and Charles Ludwig.

ANNOUNCEMENT PARTY

At a pretty party given last week by Miss Eleanor Pratt, daughter of Mr. and Mrs. Will Pratt of Goshen, to twelve friends, Oct. 25 was announced as the date of her wedding to Edward Stormis of Elkhart, son of Mr. and Mrs. E. I. Storms. The ceremony will take place at St. John's church, Goshen.

LIBRARY IS PRESENTED TO FRANCISCAN SCHOOL

Santa Barbara, Cal.—A library of 2,500 volumes, belonging to the late Father Richard J. Cotter, for nine years pastor of the Holy Family parish, South Pasadena, has been presented to St. Anthony's College by Mr. and Mrs. Birney Donnell.

Mrs. Donnell, a sister of the deceased, said it was the wish of her brother that the library be turned over to the Franciscan Fathers intact, because of many favors he received at their hands.

It is well to remember that bad Catholics never started life by being bad.

BUILDS MISSION



FRANCIS J LEWIS, KSG

Francis J. Lewis of Chicago, who has donated more than a million to Catholic charities and who is now building a Mexican mission, including a convent, church and school, which will be conducted by nuns expelled from Mexico.

MISHAWAKA NEWS

MISHAWAKA STUDENTS REGISTERED AT NOTRE DAME

Included among the Mishawaka students who have registered at Notre Dame are the following: Richard Corporan, George Leyes, Raymond De Cook, Louis Weis, Clarence Klein, Arthur Kelley, Lawrence Stanley, William Renner, Carl Christianson, Arthur Goldberg, Paul Keiser, Richard Cogan, Lloyd Lennert, Joseph Cogan, John McIntyre, Clarence Futter, Electious Murphy, Alban Leyes, John Perkins, Harold Bennett, Herman Cohen, Charles De Witte and Carl Trippel.

VINSON-WATTEL

Miss Helen Vinson, daughter of Mrs. George Vinson, of Mishawaka, and Norbert E. Wattel, son of Mrs. M. Wattel, of Rochester, N. Y., were married Sept. 12, at St. Joseph's church, Mishawaka, the Rev. John Bapst, assistant pastor, officiating. They were attended by the bride's sister, Miss Mary Vinson, and Elmer Wattel, brother of the bridegroom. Following an extended wedding trip they will be at home after October 15 in the St. Paul court apartments, Rochester, New York.

LEYES—HENIGSCHMIDT

Before an altar banked with garden flowers, Miss Johanna Leyes, daughter of Mr. and Mrs. Lewis Leyes of Mishawaka, became the bride of Alfred Henigschmidt, son of Mr. and Mrs. Joseph Henigschmidt, at St. Joseph's church, Sept. 12. The Rev. John Bapst officiated and the Rev. Theodore Fettig, assistant at St. Monica's, celebrated the Mass.

Attendants were Mrs. George Dewald, matron of honor; Miss Margaret Einfalt, bridesmaid, and Louis Freidman, best man.

MUNCIE NEWS

CEREMONY ATTRACTS MANY GUESTS

Notable among the nuptial events in the social history of Muncie was the marriage of Miss Mary Elizabeth Broderick, only daughter of Mr. and Mrs. Michael H. Broderick, and Bernard Bernet, son of Mr. and Mrs. J. J. Bernet, of Cleveland, which was solemnized at 10 o'clock Saturday morning at solemn high Nuptial Mass in the presence of 800 guests at St. Lawrence's Catholic church. The ceremony was performed by the Rev. William H. Bernet, of Cleveland, an uncle of the bridegroom, who also was the celebrant of the Mass, assisted by the Rev. Chas. Dhe, of Fowler, deacon, and the Rev. Thomas McKinney, subdeacon. Father Houlihan, pastor of St. Lawrence' Church, acted as master of ceremonies, and other priests assisting in the sanctuary were Monsignor Jennings, of Cleveland; the Rev. Raymond Derrick, and the Rev. Father Du Frane, of Dunkirk.

BECOMES KNIGHT OF MALTA

Word has been received by Michael H. Broderick, president of the Broderick Manufacturing Company of Muncie, that he has been made a Knight of the Royal Order of Malta. This distinguished award has been given to only fourteen men in the United States. Among the Knights of the Royal Order of Malta in this country are Cardinal Hayes, John J. Raskob, James J. Phelan, John D. Ryan, Edward L. Hearn, Morgan J. O'Brien, Edward N. Hurley, James A. Farrell, James A. Fayne, Patrick E. Crawley, Edward F. Carry, and Nicholas F. Brady.

Mr. Broderick, accompanied by M. T. Hanley, also of Muncie, left Tuesday (Sept. 18) for Rome where he will be granted an audience with Pope Pius XI and will be awarded the Cross of Malta by the Grand Master.

Anna K. Luley, Fort Wayne Citizen, Called

Mrs. Anna Katherine Luley, 68, 1517 Edgewater avenue, Fort Wayne, died Tuesday morning, following an illness of six months. She was a member of St. Mary's church, the Rosary and Altar societies of the congregation; the Daughters of Isabella and the Catholic Benevolent League of Indiana. Surviving are her husband, Frank Luley; one daughter, Margaret at home; four sons, Frank S. of Cleveland, Raymond A. of Indianapolis Leon W. of Los Angeles, Louis H. at home; one sister, Miss Margaret Clossen, city. The funeral was held Friday morning at 10 o'clock, from St. Mary's church.

Close St. Andrew's Forty Hours' Devotion

The Rev. Joseph Ahn, Missionary in Charge—Hundreds Attend Impressive Services.

Marked by impressive and largely-attended services, the devotion of Forty Hours' was held Sunday, Monday and Tuesday at St. Andrew's church, Fort Wayne, of which the Rev. Henry A. Hoerstman is pastor. The Rev. Joseph Ahn, C. PP. S., of Carthagena, O., a well known Precious Blood missionary, was in charge.

Forty Hours' opened Sunday morning at 8:00 o'clock with the solemn High Mass celebrated by the pastor. The missionary was deacon and gave the sermon, the Rev. Herman Joseph Miller of St. Peter's assisting as subdeacon. Members of the Holy Name Society received Holy Communion in a body and participated in the solemn procession of the Most Blessed Sacrament. Holy hours for the several societies of the parish were observed in the afternoon from 1:00 to 5:00 o'clock. The evening services at 7:30 o'clock included recitation of the Rosary, followed by sermon and Benediction.

The missionary celebrated the 5:30 o'clock Mass Monday morning at which the Rosary Society received Holy Communion, and on Tuesday morning, at which the members of the Blessed Virgin Sodality received. High Masses on these mornings were celebrated at 8:00 o'clock by the pastor and special sermons given by the missionary. The Children of Mary Sodalities received Holy Communion at the late Mass Tuesday.

Before an immense congregation on Monday night, Father Ahn gave an excellent sermon on "Love of God and Our Neighbor." The Rev. William Atwater, pastor of St. Patrick's church, Lagro, opened the services, leading in the recitation of the Rosary. The Rev. Edmund Ley, pastor of St. Bernard's church, Crawfordsville, officiated at Benediction.

With a large number of the local and neighboring clergy participating in the solemnities, the closing of the Forty Hours' was held Tuesday night. The order of services included opening prayer, solemn chanting of the Litany of the Saints, procession of the Most Blessed Sacrament, Benediction and congregational singing of the Te Deum.

13 Hours' Conducted In Parish at Auburn

Devotion of Thirteen Hours opened with the Mass Sunday morning at the Immaculate Conception church, Auburn. The Rev. Leo A. Scheetz, chaplain of Sacred Heart hospital, Garrett, and pastor of Auburn, a mission, officiated. He was assisted at the closing of the devotion in the evening by a number of the neighboring clergy. The Rev. H. F. Joseph Kroll, pastor of St. Paul's church, Fort Wayne, carried the Most Blessed Sacrament in the procession and was celebrant at Benediction.

The Rev. John E. Dillon, diocesan chancellor, pastor of St. Vincent's church, Auburn Road, Fort Wayne, gave the sermon on "Christ in the Eucharist." Attending priests included the Rev. Thomas M. Conroy, rector, and the Rev. John F. Nadolny of the Cathedral of the Immaculate Conception; the Rev. Leo John Franz of St. Paul's; the Rev. Arnold J. Wibbert and the Rev. Herman Joseph Miller of St. Peter's, Fort Wayne; the Rev. Lawrence A. Eberle of Avilla; the Rev. John G. Bennett of Garrett; the Rev. Anthony V. Nadolny of Ege.

Monroeville Parish 40 Hours' Sept. 21-23

Announcement is made by the Rev. Charles W. Marr, pastor of St. Rose's church, Monroeville, that the devotion of Forty Hours' will be held in the parish September 21-23. The services will be conducted by a Carmelite misionary from Milwaukee, Wis.

The devotions open with High Mass at 8:00 o'clock Friday morning (Sept. 21) and solemnly close the following Sunday night. Neighboring priests will attend the solemnities.

Partnership of Law Firm Is Dissolved

The law firm of Breen & Morris, the oldest in Indiana, has been dissolved. William P. Breen and John Morris established the firm May 22, 1893. They have opened separate offices in the People's Trust Co. building, where they have been located as a firm for several years.

Noted Jesuit Writer In Fort Wayne Oct. 17

Rev. Edward F. Garesche, S.J., to Address Sodalities at Community Center

Rev. Edward F. Garesche, S. J., of Milwaukee, Wis., eminent Jesuit author, lecturer and traveler of international prominnce, will be heard in Ft. Wayne at Catholic Community center auditorium, Wednesday night, October 17. He will address a large audience composed of the members of the sodalities of the Blessed Virgin from local Catholic parishes.

Eligible non-members including, the seniors in the academies and other schools are encouraged to attend. The address to be given by the distinguished speaker will mainly concern the development and work of sodalities.

Miss Clara Schone of the Cathedral sodality is general chairman of the project. Six parishes are actively participating, the Cathedral of the Immaculate Conception, St. Patrick's, St. Mary's, St. Peter's, St. Andrew's and Most Precious Blood.

The meeting of representatives from each sodality of the different parishes, to arrange for Father Garesche's lecture was recently held at the Community center. The meeting was called to order by Miss Flora Perry, president of the Cathedral sodality. Miss Perry explained briefly the object of the meeting, then presenting Miss Schone, chairman, who had been apointed at the June meeting of the Cathedral sodality to further plans. Miss Alice O'Reilly of St. Patrick's was appointed secretary of the meeting. It was explained by Miss Schone that the object of the session was to promote arrangements to welcome Father Garesche who had been invited to visit the city and address a mass meeting of sodalists. All of the pastors had been called on and willingly gave their approval of the project, offering to cooperate.

A resolution to appoint a committee of six, formed by the presidents of the sodalities, to cooperate with the chairman, was adopted. They are: Miss Flora Perry, Cathedral; Miss Theresa Becquette, St. Patrick's; Miss Rose App, St. Mary's; Miss Margaret Otto, St. Peter's; Miss Ann Kelly, Most Precious Blood, and Miss Caroline Snyder, St. Andrew's. The approximate number of sodalists from the six parishes named is 1,000. The sodality of the Blessed Virgin is not established in St. Joseph's and St. Hyacinth's parishes but will be as soon as the congregations enlarge. Prospective members however will attend the lecture. An invitation has been extended the sodality at St. Paul's to be present.

Although the idea of a lecture of this kind originated in the Cathedral sodality, it is desired to make it city-wide in scope. Father Garesche is an authority on organization work and has made a close study of sodalities at home and abroad. The information he will give, if followed, cannot fail to promote their success in the Cathedral city.

The sixteenth Sunday after Pentecost, Sept. 16, was monthly Communion day for the Blessed Virgin sodality in nearly all of the Fort Wayne parishes. Accordingly the matter of attendance at the lecture was given special attention at the business meetings.

A breakfast-meeting, the first since June, was held for members of the Blessed Virgin sodality at the Cathedral school gym. Rev. Thomas M. Conroy, rector, addressed the meeting, at which Miss Schone and Miss Perry were also heard on the coming lecture. Stimulating interest, a poster campaign for the event will be inaugurated among the advanced students in the schools and appropriate prizes offered for the best work.

After the 8 o'clock Mass at St. Patrick's church, the sodalists attended a breakfast-meeting in the lyceum where Rt. Rev. Msgr. Joseph F. Delaney addressed the opening fall meeting.

Redemptorist Father's Novena in Honor of Our Lady of Perpetual Help

The Grand Solemn Novena in honor of Our Mother of Perpetual Help will begin Saturday, Sept. 22nd, at the newly-erected Shrine in St. Joseph's church, Lebanon, Ind.

The multiplied thousands of written thanksgivings placed at the Shrine of Our Mother of Perpetual Help reverently attest the power of Our Blessed Mother with her Divine Son and Her mercy towards those who honor Her with a Novena.

Mother of Perpetual Help—She has truly proved herself Mother of Divine Grace to those in need of help from Heaven; Mother Most Powerful to the weak and faint in virtue's conquest; Mother Most Merciful to the fallen, broken, disheartened prodigals; Comforter of the Afflicted, to the sad and sorrowful; Health of the Sick, to the pining pain-racked sufferers; Gate of Heaven, to our departed dear ones, who in life loved and honored Her; always and everywhere to those seeking Her intercession and imploring Her aid she has been a Mother of Perpetual Help.

The Novena will be preached by the Rev. A. Browne, an orator of exceptional ability.

It is a rare privilege to be permitted to hear a priest of such talent on subjects so dear to the true Catholic heart.

Services begin each evening at 7:30.

Petitions presented through the mail or personally will be prayed for through the entire Novena. The blessing of the sick will be given each evening.

Knights of Columbus Elect New Officers

Carter McLaughlin Grand Knight—C. Byron Hayes to Install October 1.

Fort Wayne Council, No. 451, Knights of Columbus, held one of the largest meetings of the season Monday evening at the headquarters in the Catholic Community Center, at which officers were elected for the new year. A total of ten were honored by their associates. Carter A. McLaughlin was chosen grand knight, succeeding Attorney Bert A. Fagan, who has successfully filled the office for the past year.

Other elections resulted as follows: William Miller, deputy grand knight; John Schultheis, chancellor; Charles M. Niezer, advocate; M. A. Giere, treasurer; Florian C. Ryder, recorder; Clarence L. Lauer, warden; Lyman Dickens, trustee; John Kessen, inside guard; Russell Gibson, outside guard.

The offices of chaplain, financial secretary, lecturer and organist are appointive and will be filled by the incoming grand knight. Installation of officers will take place at the K. C. meeting Monday night, October 1st, and will be conducted by Attorney C. Byron Hayes, district deputy.

Talks were given by incoming and retiring officers during the session last Monday and Joseph Schwartz was winner of the attendance award.

13 Hours' Is Given In Bluffton Church

Thirteen Hours' devotion at St. Joseph's church, Bluffton, opened Sunday with the Mass celebrated by the Rev. Charles F. Girardot, pastor. The special sermon at the closing of the devotion in the evening was given by the Rev. Edward T. Fallon, chaplain in St. Vincent's Home, Fort Wayne. He was accompanied by the Rev. Francis J. McAuliffe, city, associate editor of Our Sunday Visitor.

FR. COAKLEY WRITES A CHRISTMAS PLAY

Pittsburgh.—Rev. Thomas F. Coakley, D.D., Rector of Sacred Heart Church, Pittsburgh, has written a Christmas play. It is in a prologue and five episodes, and is designed to make it possible to be produced easily by high schools, colleges, academies, and parish dramatic groups. No elaborate equipment of costumes and scenery is required.

The play presents many opportunities for dramatic and choral work within easy reach of amateurs. It is published by the Catholic Truth Society, 6202 Alder Street, Pittsburgh.

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Do not neglect the MUSICAL EDUCATION of your children



If enough children in your community who have never taken piano lessons are interested in learning to play the piano, a class may be formed and a specially trained teacher sent to your city to give a series of

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A small charge of $2.00 for the material used in these lessons is the only cost and the material is yours to keep. This material is good for fifty class lessons, and no doubt there would be sufficient interest to cause the teacher to continue this work in your own city at a small cost of only 25c per lesson.

The Packard Piano Company reserves the right to withdraw this offer, or reject or except any pupil or number of pupils.

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CHILDREN'S COLUMNS



"Suffer the little children, and forbid them not to come to me..."



Follow our Instructions every week in order to Fortify Yourselves against the ERRORS which appear in History, False Philosophy, Novels, Magazines, Occultism, Daily Newspapers, Social Movements, Anti-Catholic Propaganda Etc., Etc.,



FOR CHILDREN OF ALL GRADES

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

The First Commandment
—HOPE

If God were not able to give you everything you asked, would you pray to Him?

Does God give you matches or fire to play with? Why not?

God is so wise, and knows all things so well, that He could not give one of His little children something that would hurt their souls.

Do you feel sort of peeved when you have prayed to God and did not get what you asked for?

Does a child like that HOPE in God and LOVE Him?

You have often heard the Priest tell about the love of Jesus for the Little Children. He loves you children now, just as much as He loved the little children who crowded around His knees and watched His kind Face.

That is why your prayers to God are sure to please Him. He loves you and cannot refuse His beautiful little children. Your voices are sweeter to Him than the voices of the best singers in the world. Your little hearts know there is no one as great as God. That is why you should say lots of prayers while you are children. Ask God to help you to be good. Tell Him you want to be good when you grow up as well as now.

You see the little squirrels putting away nice things to eat. They do not want to starve during the winter, so they gather goodies during the summer. You, children, can ask God now for all those good things and His Help, which you will need when you grow up. God will remember your prayers and will give you what you need. Some time when you are sick or in trouble or need something real bad, you will say: "I wonder why God was so good in giving this to me?" Then you will remember the prayers you said to Him when you were a little child.

Of course you should ask God for those things which will help you to get to Heaven with Him and the Blessed Virgin and the beautiful Angels. You cannot get to Heaven without God's help, so trust in Him, children, and love Him.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

The First Commandment
—HOPE

If we can do nothing whatever to deserve God's help, why do we HOPE in Him?

Why do you say God's Mercy is infinite and beyond all limits?

How did Jesus MERIT for us all things necessary for our salvation?

Why did Jesus do this?

Why does it fill you with HOPE when you look upon the Crucifix?

Did Jesus make over to us, the Infinite Merits, gained through His suffering and death?

"His tender mercies are above all His works." These are holy words taken from the Book of Psalms. Surely the GOODNESS of God and His MERCY fill us with confidence. Greater love than this no man hath, that a man would lay down his life for his friend." And, Oh, what a Friend! Jesus Himself, none other than the Son of God made man. The Eternal Father said: "This is My Beloved Son, in Whom I am well pleased." And Jesus died for us; for our salvation. Does not this thought strengthen our HOPE?

Jesus went about doing good, the Bible tells us, and Jesus was not a Divine Person of yesterday, but is God, ever the same, ever loving us in new ways. Look up to Him, children, with unwavering confidence. Do not doubt for a moment that He Who suffered and died for you, will give you great temporal and spiritual blessings, blessings for your body as well as for your soul, if you really love Him and serve Him. "God is faithful."

Did your HOPE in God ever feel as strong in you as your trust in your good parents? If not, then you have been neglecting this wonderful virtue given you at the time of your Baptism. Pray for HOPE and HOPE to get it and the prayers you say will not be mere empty words. No matter how small your worry or request, tell it to Jesus, and be sure He never fails.

God will answer your prayers according to your HOPE in Him. Have no fear, unless you neglect the help and graces God has given you. Why ask for a favor from God unless you intend to use it?

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

The First Commandment
—HOPE

What should be the "qualities" of HOPE?

Why is "certainty" of mind required by HOPE?

"Confidence" arises in our wills. Should this faculty of the soul be exercised by faith and practise in order to have perfect "confidence?"

Explain why humility is necessary to preserve HOPE?

How often should we make acts of HOPE?

Would it be a sin NOT to practise HOPE in time of temptation, trials and when in danger of death?

These questions, children, impress you, no doubt, with the great power this virtue exercises over the life of a good Catholic. You must realize its importance, otherwise you will never make it a living, quickening force in your conduct. Picture, if you can, a person without HOPE. To be under the cloud of despair for even a moment of life, would almost rob any person of reason. "Hope springs eternal."

The natural virtue of hope stimulates the man in business, buoys up the hard working farmer who labors and plants now, but can only hope for favorable weather and good crops. Do you think he could labor thus unless he had hope? Yet even in these temporal things, the good Christian, places his hope and confidence in God Who rules the universe.

Likewise, and above all things, exercise that Supernatural Virtue of HOPE in God, for the needs of your soul. Since salvation is impossible without God surely your reason tells you, you must go to God, and with a certain HOPE. It is also necessary that you cooperate with all the spiritual gifts God sends you in answer to your prayerful HOPE. You might ask: "What should we always be thinking of and trusting in God?" Absolutely. Without Him you can do nothing. Of yourself you are capable only of sin. "In Him we live and move and have our being." Why not think then of God? Pride makes you depend upon yourself; humility makes you depend on God and TRUST in Him.

THE CHILD'S LESSON FROM TODAY'S EPISTLE.

The most hateful of all obstacles which Divine Love has to encounter on earth is the jealousy of Satan. The devil goes about "like a roaring lion seeking whom he may devour," trying to rob God of souls. God created us, loves us with an everlasting love; redeemed us, and all for Himself.

This is our "vocation," children, and the Epistle tells us about it today. St. Paul writes to the Ephesians: "I beseech you that you walk worthy of the vocation in which you are called." A "vocation" is a call or invitation which God gives the whole human family. It is an invitation not only to walk "worthy" here on earth, but to "reign in Heaven" with Him Who is the Savior of the world.

And St. Paul tells us how "to walk." We must practice, among other virtues, these three especially recommended by St. Paul today, namely, "humility, mildness and patience." These are the means by which to show ourselves worthy of the high honor conferred upon us by the Son of God; and of attaining the glorious end for which we were created.

This "vocation" unites us in a close bond of love with Christ. The Holy Ghost is the "strength" of this bond. By the Holy Ghost, young and old, poor and rich, men and women, are united in the one great family of Christ, and melted together in the fire of Charity which burns eternally in the Blessed Trinity. With this thought in mind, it is easy for us to see why St. Paul recommends humility, mildness and patience. How could a soul filled with pride, or personal enmities, or impatience, expect to be united in this bond of heavenly charity?

No matter what your calling in this world may be, children, you are "called" first to be a Child of God. Even though you would not commit a serious sin, unless you tried each day to be "worthy" of your "vocation," you would be neglecting your duty to God, and proving yourself ungrateful.

LITURGY LESSON

You will not mind, children, if we tell you again that the word Liturgy means "public worship." Today's lesson is very important. We want to tell you something you do not know.

Last week when we told you to "pray the Mass" and "live the Mass" we wanted you to know that there is no prayer that you can say that can compare with the Mass in efficacy. Must you set aside all your private devotions? By no means. Christ has commanded us to pray and gave us a promise and a reward for our prayers. "But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth thee in secret will repay thee." (Math. vi, 6.)

Did it ever come to your minds that each one of us needs so many little particular graces that we simply have to have our own special prayers? For instance we have our own examination of conscience—no person can do that for us. There are some rare moments when we meditate and those are most helpful for our souls. No one but God and ourselves know. And then we also are aware of our own dispositions and passions and personal wants, that we simply must fix up a little prayer of our own to suit our needs.

These private prayers and devotions of a morning, should put our souls in perfect disposition of the Holy Sacrifice of the Mass, if we have the good fortune to attend each morning. Private devotions awaken our attention, recollection and ardor, and we enter into the great morning Sacrifice with life and animation. What the Church does and suggests always proves best, children, hence the Liturgical Prayers at Mass are always to be preferred to our private devotions. The Church Prayers are not opposed to private prayers. Popular prayers that are approved by the Church have a great value. Remember the words of St. Matthew, "For where there are two or three gathered together in My Name, there am I in the midst of them."

Private devotions should tend to develop the spirit of prayer in common. That is what the Liturgy expects from us. The prayers of the Church guard us from all dangers of excess or extravagance or error.

"Anxiety doesn't empty tommorow of its sorrows, but only empties today of its strength."

BIBLE HISTORY LESSON

The Royal Family of David.

Absalom, the ungrateful son of King David, is now in possession of the royal city. He calls together his best officers, and some tell him to be very severe with the people, and others tell him to be kind. Meanwhile King David, who fled from the city, was gathering together his few faithful soldiers.

Absalom took the advice of Chusai, who secretly informed David of the attack to be made on him. David drew up his little army on the shores of the river Jordan, gave orders for his men to spare the life of Absalom, and then sent them to battle. Absalom's army was defeated and over 20,000 of his men were slain.

Absalom and some of his officers tried to save themselves by flight. Absalom was remarkable for his long, flowing hair, and as he was riding away hurriedly from the battlefield, his horse passed under a low, spreading oak tree. Absalom's hair caught in the branches of the tree, the horse went on and the rebellious son hung in midair. Some of David's soldiers found him, but they remembered David's orders to spare the son. Joab, however, the general of David's army, who had risked his own life and that of his soldiers in order to save David, took three lances and sent them through the heart of Absalom.

The news of Absalom's death grieved David so much that he could not join with his people in the glorious victory over the rebels. Joab told David he must come out with the people, or they would all desert him. David complied; but his heart was heavy. Although Absalom was a most unfaithful son, King David loved him as a son, and had a constant fear that Absalom's sudden and unprovided death might have brought about his eternal separation from God.

Disobedience to parents is a sin against the Fourth Commandment of God. According to the Bible, God often punishes this sin, as he did Absalom.

PRIZE WINNERS.

Ten PRIZES for Little Tots about Prayer:—
1—Lillian Feldbauer, R. F. D. No. 4, Box 94, Johnston, Pa.
2—Mary Josephine Sweeney, 921 3rd avenue, Columbus, Miss.
3—Ella O'Brien, R. F. D. No. 1 or 3, Concord, New Hampshire.
4—Patrick Adams, 903 N. Kingshighway, Sikeston, Mo.
5—Ruth L. Murray, 703 N. Kickapoo St. Lincoln, Ill.
6—Charles David Lennon, Hurley, Wis.
8—Herbert Schawartz, R. F. D. No. 1 Versaill, Ohio.
9—Tillie Reisinger, R. F. D. No. 1, Kissimee, Florida.
10—Monica Roesch, R. F. D., Northwood, Ontario, Canada.
11—Milda Sibrie, P. O. Box 202, Baton Rouge, La.
12—Edith Baumberger, Dell Rapids, So. Rakota.
13—Mary Trulik, R. F. D. No. 2, Box 61, Kane, Pa.
14—Josephine Jacobs, R. R. No. 1, West State Road, Alliance, Ohio.
Your answers were so good, children, that I added four extra prizes.

Ten PRIZES for best stories about David and Goliath:—
1—Mary Mulheron, 322 W. Jefferson ave. Vincennes, Ind.
2—Marie Hauser, 3200 Rollins, Des Moines, Iowa.
3—Eleanor Colonius, Kinlock, Mo. (St. Lous Co.)
4—Theresa Delnay, 3504 Market St., Houston, Tex.
5—Kathryn Becher, 1109 Prospect Ave., Wausau, Wis.
6—Eileen Downey, 4902 Prospect St., So. Tacoma, Washington.
7—James J. Procasku, 322 E. Mulberry, San Antonio, Texas.
8—Jennie Julian, Hillyard Station, Box 506, Spokane, Wash.
9—Eleanor Durkemper, Box 25, Old Monroe, Mo.
10—Madeline Kelly, R. F. D., Friend, Neb.

Ten PRIZES for best answers about the Ceremonies for Baptism:—
1—Mary Colleran, N. Summit Avenue, Sioux Falls, So. Dakota.
2—Margaret S. O'Cara, P. O. Box 442, Hartington, Nebr.
3—Angeline Rudnicki, 107 E. Third St., Norris, Minn.
4—Mildred Myers, R. F. D. No. 2, Box 270, Ft. Smith, Ark.
5—Mary Kinder, 1145 Franklin Street, Burlington, owa.
6—George Hoffman, Lacey, Washington.
7—Mary Laarman, Elizabethtown, Kentucky.
8—Mary Bohnert, Box 279, Hanover, Ontario, Canada.
9—Annie Pasternak, Grenora, North Dakota.
10—Marion Allgeier, R. F. D. No. 12, Fort Wayne, Ind.

A little boy came home from school and was asked by his parents if it was true that he was at the foot of the spelling class. He said it was true. When asked why he answered, "O I got too many 'Zs' in scissors."

Farmer—"Here, boy, what are you doing up that tree?"

Boy—"One of your apples fell down, Mister, and I am trying to put it back."

A subscription by mail to Our Sunday Visitor is only 75c a year; or 16 months for one dollar.

LITTLE TOTS' STORY

Did you ever hear of that little child who never forgot God? Well her father was a very good man, and he told her that God was everywhere. Of course the child did not understand. She had always thought that God was only in Heaven. God is in Heaven, and all the Saints and Angels see God the way He is. But on earth, in this world, we cannot see God with our eyes.

When the father told his child that God was in the air and in the water and in the ground and even in the child herself, the child began to think about it real often. She knew that God could see her, even if she could not see God. When she was about to tell a little lie, she would stop, for she knew God heard her. When she was playing, she would remember that God was watching, and that made her play nicely with her playmates. She knew God was watching her at home and at school, and that God would smile and love her more, if she was obedient at home and studied hard at school. At night she was never afraid because nothing could ever hurt her; for God was right there.

One day the little girl came home and the good father asked her where she was that afternoon. It pleased him very much to hear his child say: "Well, Daddy, God and my mama and myself went over to Aunt Jane's house." Another day she said: "Daddy, let's you and me and God go over to the park to see God's flowers."

A HOUSEHOLD MYSTERY

"Every morning I'm awakened,
By my big brother Ted;
Then I tickle Tommie's toes,
Till he rolls out of bed.

Sister Nan calls brother Ted,
And she is roused by Pa.
Ma wakes up at half-past six,
Now who on earth wakes Ma?"

(Agnes Aberskong, Potosi, Wis.)

RELIGIOUS SNAPSHOTS

"The Lexington of the Seas," is the way Cooper writes of the first sea fight for American freedom of the seas. It was fought under a Catholic commander named Jeremiah O'Brien. This naval battle took place on May 11th, 1775, in Machias Bay, Maine, and resulted in the capture of two British store ships. O'Brien and his four brothers did the work of a dozen men on that day.

"And thus was fought the battle
that helped to make us free—
The "first" fought by America,
for "freedom on the sea."

TO THE PANSY

Sweetest of flowers, all purple and gold,
What is the tale to others you've told?
Is it the story of the babbling spring?
Or is it of faries who dance in a ring?
Perhaps it's of busy, honey-making bees,
Or maybe it's about the beautiful trees.
Wherever we wander, wherever we stray,
We'll always find pansies, the king's robe in May.

By May J. Scad.

PROVERBS WORTH REMEMBERING

Well begun is half done.

'Tis never too late to repent.

Drop by drop wears away a stone.

Courtesy is the bond of all society.

A woman who looks much in the glass spins but little.

When two dogs fight over a bone, the third one runs away with it.

Down hill push me not, up hill whip me not, on the level spare me not; in the stable forget me not.

"Who gave you the black-eye, Philip?"

"Nobody gave it to me, I had to fight for it."

IF SOMEONE ASKED YOU

Why do Catholics teach that the "conscience" alone, without belief in God, is not a sufficient guide for man?

TELL them that conscience is reason telling us, in particular instances what good to do and what evil to avoid. Now since reason is subjected to public opinion, inconsistency, passion and prejudice, the essential difference between right and wrong is soon lost. Thus reason, or the dictates of conscience, would be powerless to command men, unless it voiced the eternal law and spoke with the authority of God. If we were to separate religion from morality the whole basis and sanction of the moral order would disappear. Natural virtues, though beautiful in themselves, are not sufficient to direct and control man whose soul is spiritual and whose destiny is eternal.

DID YOU KNOW?

THAT—There are over 50,000 Sisters in the United States who have left home and many of them left fortunes in order to "instruct others unto justice?"

THAT—The Church of St. John Lateran, Rome, celebrated its sixteen-hundredth anniversary in 1925?

THAT—The present Church of St. Peter's at Rome was begun over four hundred years ago?

LIFE'S WORK

Life is a garden,
And the gardener is you.
You are the reaper
From whom good work is due.

You may build and form
A mild, well-mannered garden,
Where bud and grow
Kind words again and 'gain.

You may build and form,
A soothing restful wood,
Where happily live
The sweetest thoughts that do good.

By Lucy Ucha

PUZZLE FOR THIS WEEK

How many can fill in the blank spaces in the following Scripture quotations?

11. The Lord is gracious, His mercy is everlasting; and — — — — — — —.

12. I adjure Thee by the living God that Thou tell us — — — — — — —.

13. Depart from Me, ye cursed, — — —.

14. For as by the disobedience of one man many were made sinners, so also — — — — — — — — —.

15. What shall a man give in exchange — — —?

16. And she brought forth her first-born Son and wrapped Him up in swaddling clothes and laid Him in a manger, because — — — — — — — — —.

17. Peace I leave with you, My — — — — — —.

18. Were not ten made clean, and — — — — —?

19. In the morning you shall see — — — — — —.

20. Friend, is it with a kiss — — — —?

ANSWERS TO LAST WEEK'S SCRIPTURE

1. JESUS wept.
2. This is the will of God—your sanctification.
3. The Son of God came, not to be ministered unto—but to minister.
4. Why persecutest thou Me?
5. You have not chosen Me,—but I have chosen you.
6. Unless you be converted and become like unto little children,—you shall not enter into the Kingdom of Heaven.
7. Come before His Presence with exceeding great joy.
8. If any man love not our Lord Jesus Christ, let him be anathema.
9. Going therefore teach ye all nations; baptizing them in the Name of the Father and of the Son and of the Holy Ghost.
10. Be ye therefore perfect as also your heavenly Father is perfect.

"Have you any old clothes for the heathens?"

"My daughter has some cast-off garments, but I'm afraid the heathens would not wear them."

GOOD MANNERS

(Our Children should always know how to act both at home and when out, so we shall give you a few suggestions each week. The children of today will be the men and women of tomorrow. Etiquette, or good manners, will be very useful.)

"Cleanliness is next to godliness" is an old proverb. The best means to keep the body clean is to use soap and water often. Besides the bath, we should wash the face often, for it is the noblest part of the body and the mirror of the soul. The cleaner and brighter the mirror, the better is the picture it reflects. An unclean neck makes a bad impression on those who see you. Cold water hardens the skin and strengthens the skin. In fact cold water on the throat often prevents throat troubles.

The hands, which are used in all kinds of work should be washed many, many times a day. The nails should not be allowed to grow too long. Never bite your nails. Never trim them in a public place like school or Church, or before company or at the table.

The teeth should be cleaned once or twice a day. Little children often get peeved when told to wash their teeth, but, you do not realise yet the hard work your teeth do every day, and good health depends so much upon the teeth. Every child should not only have a tooth brush, but use it. When you suffer from a tooth-ache, blame yourself for not using the brush; which do you prefer the soft brush or the grinding machine at the dentist?

The aged lady next door had been quite ill, so one morning Willie's mother said to her small son,

"Run over and see how old Mrs. Smith is this morning."

Willie departed, but in a moment came running back and said, "She says it is none of your business."

"Why Willie," exclaimed the mother, "What did you ask her?"

"Just what you told me to say. I said you wanted to know how old she was."

FEAST DAYS THIS WEEK.

"Our Lady of Mercy"
Monday the 24th.

"Speak to the King for us, and deliver us from death." These are the words of Mardocai to his daughter, the wife of the king. They are also the most expressive words we can find to describe the feast we celebrate on Monday in honor of "Our Blessed Lady of Ransom."

In the twelfth century Spain had almost crushed the powers of those cruel people, the Saracens. The people then became pirates of the sea, who would rush on a city, take the people and their riches, sell the people into African and Turkish slavery, and make the others suffer terrible torments. Our Blessed Mother appeared in a vision to St. Peter Nolasco, a wealthy and very pious man, and told him to form an Order of Mercy for the relief of slaves. St. Peter rushed to St. Raymond, his confessor, to tell him, but St. Raymond had already received the same command from the Blessed Virgin. To their great surprise, St. James, King of Aragon, also saw the vision, and the three holy men immediately formed the Order.

The Blessed Virgin was called "Our Lady of Ransom." Millions of souls were saved from the living death amongst the Turks and Moors. The Order spread very rapidly over the world. The powerful protection of the Blessed Virgin from her throne in Heaven was so evident that Pope Innocent III established this feast throughout the Church, so we could all express our gratitude to our Heavenly Queen.

Since our Blessed Mother showed so much interest in the relief of captives how much more interested is she in relieving us from the slavery of bad habits and sinful company? If we remain in such slavery, it is our own fault. The whole army of heavenly spirits is under the direction of the Queen of Heaven and She will send them forth certainly to ransom our souls if we but make loving and persistent appeal to her. This feast day brings beautiful and hopeful thoughts to the minds and hearts of the faithful children of Mary.

Be yourself, be kind, be fair,
In your work and play,
And you will be as welcome
As flowers in May. —A. F. K.

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What Others Are Doing
Mrs. Finch of Virginia made $575. Mrs. Miller of New York made $450. This is what they say: "Everybody thinks they are wonderful." "I found your assortment the most attractive on the market." "Could easily be sold for $2.00 a box." "Your Christmas Box Assortment sold like hot cakes."
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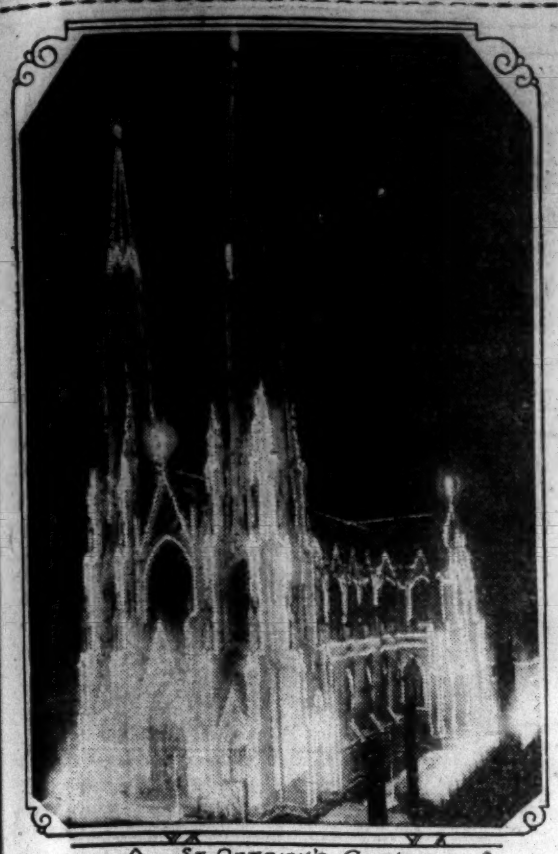
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CELEBRATE ANNIVERSARY



ST PATRICK'S CATHEDRAL

New York's magnificent Gothic structure is preparing to celebrate its fiftieth anniversary. This unusual photo was taken sixteen years ago when the great cathedral was illuminated with 40,000 electric lights in honor of Cardinal Farley's return to New York as a member of the Sacred College of Cardinals.

At the FORT WAYNE CATHOLIC COMMUNITY CENTER

GYMNASIUM

Women's morning class, general gym and reducing, Tuesday and Thursday, 9:30 to 10:15 A. M.

Women's afternoon class, general gym and reducing, Tuesday and Thursday, 2:30 to 3:15 P. M.

General gym class, girls 8 to 17 years old, Tuesday and Thursday, 4 to 5:45 P. M.

High school girls' club, basketball practice, Saturday, 10:30 to 11 A. M.

Business women, general gym, Tuesday and Thursday, 5:45 to 6:30 P. M.

Women's evening class, general gym, Tuesday and Thursday, 7:15 to 8 P. M.

Women's basketball and volleyball, practice, Tuesday and Thursday, 8 to 9:45 P. M.

The gymnasium will be open for free recreation and games from 4:45 to 5 P. M. on Tuesday and Thursday, and from 9 to 9:30 A. M. and 11 to 12 noon on Saturday.

Any high school girl is eligible for membership in the High School Girls' Club.

Natatorium

Women's morning class, Tuesday and Thursday, 10:15 to 11 P. M.

Women's afternoon class, Tuesday and Thursday, 3:15 to 3:45 P. M.

Senior life saving, Tuesday and Thursday, 10:45 to 11:15 A. M.

Junior life saving, Saturday, 8:45 to 9:30 A. M.

Children beginners "A" and "B", Thursday, 4 to 4:30 P. M.; Saturday, 9:30 to 10 A. M.

Children swimmers, Thursday, 4 to 4:30 P. M.; Saturday, 10 to 10:30 A. M.

Junior swimmers, Tuesday and Thursday, 4:45 to 5:15 P. M.

High schol girls' club, Tuesday and Thursday, 5:15 to 5:45 P. M.

Business women, beginners and advanced swimming and diving, Tuesday and Thursday, 6 to 6:30 P. M.

Swimming and senior life saving, Tuesday and Thursday, 6:30 to 7 P. M.

Women's beginners "A", fundamentals of swimming, Tuesday and Thursday, 7 to 7:30 P. M.

Women's beginners "B", stroke improvement, 7:30 to 8 P. M., Tuesday and Thursday.

Women's swimming class, 8 to 8:30 P. M., Tuesday and Thursday.

Every member has an individual locker for storage of gymnasium equipment. Girls will have free use of bathing suits.

In preparation for the new fall and winter season, a number of changes have been made in the schedules and direction of the Fort Wayne Catholic Community center. As a result, the new season will far surpass any previous one in the number and scope of its activities.

J. Joseph Greeley, who has been executive of the Boys' Club, has been made activities director, and Robert M. Zimmerman, a member of two Olympic teams and athletic instructor at such outstanding intatitutions as the Chicago Athletic Club, Milwaukee Athletic Club, Louisville Elks' Club, and the Columbus Club, of Columbus, is the new men's athletic coach, succeeding George Morris, who resigned to enter business.

Two additional appointments will be made soon. One will be of an assistant for Mr. Zimmerman. This man will also act as head of the boys' department. The other will be an assistant in the Boys' Club.

The new duties of Mr. Greeley include athletic, membership and special activities. Leslie F. Logan continues as membership secretary. Mrs. Earl Rogers continues as women's swimming instructor. Under the direction of Mr. Greeley, the Community Theatre Guild will be resumed, weekly dances begun again, and in cooperation with Mr. Zimmerman, the Community Center Volleyball league, Parish Basketball league, and other leagues, re-organized.

The schedule for men, as now in force is as follows:

Gymnasium

Business men, calisthenics and games, Monday, Wednesday and Friday, 12:15 to 1 P. M.; volleyball league, Friday, 5:15 to 6 P. M.

Seniors, 18 years and older, calisthenics and games, Monday and Wednesday, 5:15 to 6 P. M.

Calisthenics class, open to all, Monday, Wednesday and Friday, 6 to 6:15 P. M.

Special tumbling class, open to all, Monday, and Friday, 7:15 to 8 P. M.

Games, young men, Monday, Wednesday and Friday, 8 to 9 P. M.

Center Volleyball league, 1:15 to 2:30 P. M., Saturday.

Basketball league, 7 to 10 P. M., Saturday.

Natatorium

Business men's instruction, 1 to 1:30 P. M., Monday, Wednesday and Friday, 6 to 6:30 P. M., Friday.

Seniors, 18 years and older, individual instruction, Monday, Wednesday, 6 to 6:30 P. M.

Individual swimming instruction, 6:30 to 8 P. M., Monday; 8 to 8:30 P. M., Friday; 8 to 10 P. M., Monday; 4 to 10 P. M., Saturday.

Swimming team practice, open to all, 7:15 to 8 P. M., Wednesday; 2 to 2:30 P. M., Saturday.

Life Savings instruction, open to all, 8 to 8:30 P. M., Wednesday.

General swim, 9 to 10 P. M., Wednesday; 8:30 to 10 P. M., Friday.

In announcing the new schedule, the bulletins also told of the opening of the Health Club in which special memberships are available. This provides separate lockers and the facilities of a special shower room and elaborately furnished Turkish room.

New members may join at any time and their membership will be reckoned from date of joining; each member is given a free physical examination upon joining; each is assigned a basket for storage of gymnasium equipment; handball and squash courts are open from 10 A. M. to 10 P. M.; individual instruction may be arranged with an appointment; a driving room for golfers is available.

It is almost as bad to listen to scandal as it is to spread it.

Apostolic Delegate Defines the Status of Osservatore Romano

Washington. — Interviewed recently concerning the official authority of pronouncements in the Osservatore Romano, His Excellency the Apostolic Delegate to the United States, Archbishop Fumasoni-Biondi, said he was surprised to learn that there was any misunderstanding of the matter. Time and again, His Excellency said, this question had been answered by the authorities of the Holy See.

Continuing, His Excellency added that the Osservatore Romano is called the "organ of the Holy See" or "the Papal organ" or "the mouthpiece of the Holy See," inasmuch as it is a journal used by the Holy See to make public special announcements. But in all such cases, the Osservatore Romano is expressly authorized to speak in the name of the Holy See, and moreover such pronouncements are always printed by the Osservatore Romano in the form of special communications. In its general management and ordinary articles and editorials, it is directed by and is under the supervision of its own editor. It is, therefore, in these respects to be considered as any other newspaper of such long standing and high character as the Osservatore Romano throughout its history has shown itself to be.

Paris Editor Duped By Ex-Priest's Story Of Wedded Clerics

Paris.—Publication in American newspapers of a United Press dispatch to the effect that "French Catholicism is facing a new outburst of propaganda in favor of the marriage of priests" and asserting that "there are now several hundred married priests in the vicinity of Paris, it is claimed," has been branded as utterly false by the Vicar-General of the Archdiocese.

The story had its origin, the Vicar-General pointed out, when the editor of a large Paris daily was duped by the sensational statements of an unfrocked priest, who came the next day to ask for money, which tardily opened the editor's eyes.

The United Press dispatch mentioned a book by a fallen priest "recounting the vicissitudes of four of his confreres who were excommunicated for having followed the dictates of their hearts."

On the subject the Vicar-General had this to say:

"Is this not a question in this story of a 'sensational volume condemned by ecclesiastical authority' of a revival of the oft-repeated fable, which is without a vestige of foundation, which originated probably three or four years ago in a note published by a big Parisian daily? One of the priests of the Archbishopric went to the editor, in the name of His Eminence, and the editor admitted that his services had been duped by an unfrocked priest who, after supplying the sensational statements, came the next day to ask for money, which rather tardily opened the editor's eyes."

The Vicar-General had reference to a certain Amyot, a priest who resigned from the Meaux diocese, who told that he had founded an association of ex-priests and that it was his intention to bring into the group several hundred married priests. This announcement was not taken seriously and nothing more was heard of the affair.

ELKHART NEWS

Knights of Columbus Hold Annual Election

Frank A. Swinehart was chosen Grand Knight of the Elkhart Council Knights of Columbus at the annual election held Tuesday evening at the Community Center. Other officers chosen include: Russel G. Bennett, deputy grand knight; Richard Collins, past grand knight; recording secretary, Thomas Collins; treasurer, Ralph M. Ganger; L. S. Tuttle, chancellor; E. A. Brandeberry, advocate; H. J. Marquis, warden; William O. Haines, Jr., iner guard; Leo J. Lauer, outside guard; W. H. Nadolny, three-year trustee.

The appointive officers have not yet been named.

Villagers Celebrate First Anniversary

"Sociability demands giving and taking. Philosophy teaches that what is for the common good is above that done for the individual good," said the Rev. Carl Holsinger in his talk to the Villagers' (young peoples' club) of St. Vincent's parish on the occasion of their first anniversary banquet held Wednesday evening at the parish hall (Elkhart).

The forty-two guests, including St. Vincent's pastors, Father Seroczynski and Father Holsinger, were seated at tables arranged in a semi-circle about the hall beautiful in its festive decorations of crepe paper streamers, colored balloons and garden flowers.

Father Holsinger, club moderator, emphasized the fundamental spirit of sociability as a means by which the society might grow and progress. He also urged the members to include in this season's program, work of a dramatic and literary aspect.

Father Seroczynski, pastor, thru whose efforts the club was organized, spoke informally pleading with the members to make the most of their youth and their ability for leadership. Others who spoke briefly included Miss Fern Collins, Marian Schutt, Anne Huntington, Charles Ludwig, Leo Lauer, Clyde Atchinson and Charles Schutt.

President Ludwig concluded the program by expressing his gratitude to the officers and members who had worked with him during his first year. He also took advantage of the occasion to thank the members of Division No. 4, headed by Mrs. Isa Fisher who served the banquet.

Dancing to music furnished by the Jeffersonian orchestra followed the dinner meeting.

Members of the committee in charge of the party included Miss Fern Collins, Miss Marian Schutt, Charles Schutt, Joseph and Charles Ludwig.

ANNOUNCEMENT PARTY

At a pretty party given last week by Miss Eleanor Pratt, daughter of Mr. and Mrs. Will Pratt of Goshen, to twelve friends, Oct. 25 was announced as the date of her wedding to Edward Storms of Elkhart, son of Mr. and Mrs. E. I. Storms. The ceremony will take place at St. John's church, Goshen.

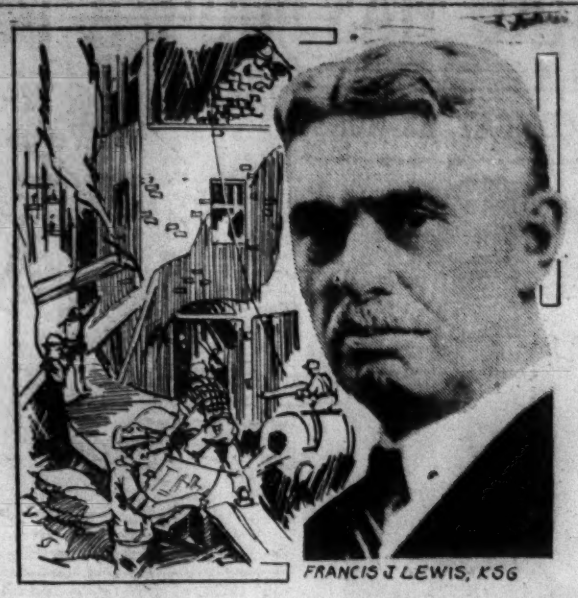
LIBRARY IS PRESENTED TO FRANCISCAN SCHOOL

Santa Barbara, Cal.—A library of 2,500 volumes, belonging to the late Father Richard J. Cotter, for nine years pastor of the Holy Family parish, South Pasadena, has been presented to St. Anthony's College by Mr. and Mrs. Birney Donnell.

Mrs. Donnell, a sister of the deceased, said it was the wish of her brother that the library be turned over to the Franciscan Fathers intact, because of many favors he received at their hands.

It is well to remember that bad Catholics never started life by being bad.

BUILDS MISSION



FRANCIS J LEWIS, KSG

Francis J. Lewis of Chicago, who has donated more than a million to Catholic charities and who is now building a Mexican mission, including a convent, church and school, which will be conducted by nuns expelled from Mexico.

MISHAWAKA NEWS

MISHAWAKA STUDENTS REGISTERED AT NOTRE DAME

Included among the Mishawaka students who have registered at Notre Dame are the following: Richard Corporan, George Leyes, Raymond De Cook, Louis Weis, Clarence Klein, Arthur Kelley, Lawrence Stanley, William Renner, Carl Christianson, Arthur Goldberg, Paul Keiser, Richard Cogan, Lloyd Lennert, Joseph Cogan, John McIntyre, Clarence Futter, Electious Murphy, Alban Leyes, John Perkins, Harold Bennett, Herman Cohen, Charles De Witte and Carl Trippel.

VINSON-WATTEL

Miss Helen Vinson, daughter of Mrs. George Vinson, of Mishawaka, and Norbert E. Wattel, son of Mrs. M. Wattel, of Rochester, N. Y., were married Sept. 12, at St. Joseph's church, Mishawaka, the Rev. John Bapst, assistant pastor, officiating. They were attended by the bride's sister, Miss Mary Vinson, and Elmer Wattel, brother of the bridegroom. Following an extended wedding trip they will be at home after October 15 in the St. Paul court apartments, Rochester, New York.

LEYES—HENIGSCHMIDT

Before an altar banked with garden flowers, Miss Johanna Leyes, daughter of Mr. and Mrs. Lewis Leyes of Mishawaka, became the bride of Alfred Henigschmidt, son of Mr. and Mrs. Joseph Henigschmidt, at St. Joseph's church, Sept. 12. The Rev. John Bapst officiated and the Rev. Theodore Fettig, assistant at St. Monica's, celebrated the Mass.

Attendants were Mrs. George Dewald, matron of honor; Miss Margaret Einfalt, bridesmaid, and Louis Freidman, best man.

MUNCIE NEWS

CEREMONY ATTRACTS MANY GUESTS

Notable among the nuptial events in the social history of Muncie was the marriage of Miss Mary Elizabeth Broderick, only daughter of Mr. and Mrs. Michael H. Broderick, and Bernard Bernet, son of Mr. and Mrs. J. J. Bernet, of Cleveland, which was solemnized at 10 o'clock Saturday morning at solemn high Nuptial Mass in the presence of 800 guests at St. Lawrence's Catholic church. The ceremony was performed by the Rev. William H. Bernet, of Cleveland, an uncle of the bridegroom, who also was the celebrant of the Mass, assisted by the Rev. Chas. Dhe, of Fowler, deacon, and the Rev. Thomas McKinney, subdeacon. Father Houlihan, pastor of St. Lawrence' Church, acted as master of ceremonies, and other priests assisting in the sanctuary were Monsignor Jennings, of Cleveland; the Rev. Raymond Derrick, and the Rev. Father Du Frane, of Dunkirk.

BECOMES KNIGHT OF MALTA

Word has been received by Michael H. Broderick, president of the Broderick Manufacturing Company of Muncie, that he has been made a Knight of the Royal Order of Malta. This distinguished award has been given to only fourteen men in the United States. Among the Knights of the Royal Order of Malta in this country are Cardinal Hayes, John J. Raskob, James J. Phelan, John D. Ryan, Edward L. Hearn, Morgan J. O'Brien, Edward N. Hurley, James A. Farrell, James A. Fayne, Patrick E. Crawley, Edward F. Carry, and Nicholas F. Brady.

Mr. Broderick, accompanied by M. T. Hanley, also of Muncie, left Tuesday (Sept. 18) for Rome where he will be granted an audience with Pope Pius XI and will be awarded the Cross of Malta by the Grand Master.

Anna K. Luley, Fort Wayne Citizen, Called

Mrs. Anna Katherine Luley, 68, 1517 Edgewater avenue, Fort Wayne, died Tuesday morning, following an illness of six months. She was a member of St. Mary's church, the Rosary and Altar societies of the congregation; the Daughters of Isabella and the Catholic Benevolent League of Indiana. Surviving are her husband, Frank Luley; one daughter, Margaret at home; four sons, Frank S. of Cleveland, Raymond A. of Indianapolis Leon W. of Los Angeles, Louis H. at home; one sister, Miss Margaret Clossen, city. The funeral was held Friday morning at 10 o'clock, from St. Mary's church.

Close St. Andrew's Forty Hours' Devotion

The Rev. Joseph Ahn, Missionary in Charge—Hundreds Attend Impressive Services.

Marked by impressive and largely-attended services, the devotion of Forty Hours' was held Sunday, Monday and Tuesday at St. Andrew's church, Fort Wayne, of which the Rev. Henry A. Hoerstman is pastor. The Rev. Joseph Ahn, C. PP. S., of Carthagena, O., a well known Precious Blood missionary, was in charge.

Forty Hours' opened Sunday morning at 8:00 o'clock with the solemn High Mass celebrated by the pastor. The missionary was deacon and gave the sermon, the Rev. Herman Joseph Miller of St. Peter's assisting as subdeacon. Members of the Holy Name Society received Holy Communion in a body and participated in the solemn procession of the Most Blessed Sacrament. Holy hours for the several societies of the parish were observed in the afternoon from 1:00 to 5:00 o'clock. The evening services at 7:30 o'clock included recitation of the Rosary, followed by sermon and Benediction.

The missionary celebrated the 5:30 o'clock Mass Monday morning at which the Rosary Society received Holy Communion, and on Tuesday morning, at which the members of the Blessed Virgin Sodality received. High Masses on these mornings were celebrated at 8:00 o'clock by the pastor and special sermons given by the missionary. The Children of Mary Sodalities received Holy Communion at the late Mass Tuesday.

Before an immense congregation on Monday night, Father Ahn gave an excellent sermon on "Love of God and Our Neighbor." The Rev. William Atwater, pastor of St. Patrick's church, Lagro, opened the services, leading in the recitation of the Rosary. The Rev. Edmund Ley, pastor of St. Bernard's church, Crawfordsville, officiated at Benediction.

With a large number of the local and neighboring clergy participating in the solemnities, the closing of the Forty Hours' was held Tuesday night. The order of services included opening prayer, solemn chanting of the Litany of the Saints, procession of the Most Blessed Sacrament, Benediction and congregational singing of the Te Deum.

13 Hours' Conducted In Parish at Auburn

Devotion of Thirteen Hours opened with the Mass Sunday morning at the Immaculate Conception church, Auburn. The Rev. Leo A. Scheetz, chaplain of Sacred Heart hospital, Garrett, and pastor of Auburn, a mission, officiated. He was assisted at the closing of the devotion in the evening by a number of the neighboring clergy. The Rev. H. F. Joseph Kroll, pastor of St. Paul's church, Fort Wayne, carried the Most Blessed Sacrament in the procession and was celebrant at Benediction.

The Rev. John E. Dillon, diocesan chancellor, pastor of St. Vincent's church, Auburn Road, Fort Wayne, gave the sermon on "Christ in the Eucharist." Attending priests included the Rev. Thomas M. Conroy, rector, and the Rev. John F. Nadolny of the Cathedral of the Immaculate Conception; the Rev. Leo John Franz of St. Paul's; the Rev. Arnold J. Wibbert and the Rev. Herman Joseph Miller of St. Peter's, Fort Wayne; the Rev. Lawrence A. Eberle of Avilla; the Rev. John G. Bennett of Garrett; the Rev. Anthony V. Nadolny of Ege.

Monroeville Parish 40 Hours' Sept. 21-23

Announcement is made by the Rev. Charles W. Marr, pastor of St. Rose's church, Monroeville, that the devotion of Forty Hours' will be held in the parish September 21-23. The services will be conducted by a Carmelite missionary from Milwaukee, Wis.

The devotions open with High Mass at 8:00 o'clock Friday morning (Sept. 21) and solemnly close the following Sunday night. Neighboring priests will attend the solemnities.

Partnership of Law Firm Is Dissolved

The law firm of Breen & Morris, the oldest in Indiana, has been dissolved. William P. Breen and John Morris established the firm May 22, 1893. They have opened separate offices in the People's Trust Co. building, where they have been located as a firm for several years.

Noted Jesuit Writer In Fort Wayne Oct. 17

Rev. Edward F. Garesche, S.J., to Address Sodalities at Community Center

Rev. Edward F. Garesche, S. J., of Milwaukee, Wis., eminent Jesuit author, lecturer and traveler of international prominnce, will be heard in Ft. Wayne at Catholic Community center auditorium, Wednesday night, October 17. He will address a large audience composed of the members of the sodalities of the Blessed Virgin from local Catholic parishes.

Eligible non-members including, the seniors in the academies and other schools are encouraged to attend. The address to be given by the distinguished speaker will mainly concern the development and work of sodalities.

Miss Clara Schone of the Cathedral sodality is general chairman of the project. Six parishes are actively participating, the Cathedral of the Immaculate Conception, St. Patrick's, St. Mary's, St. Peter's, St. Andrew's and Most Precious Blood.

The meeting of representatives from each sodality of the different parishes, to arrange for Father Garesche's lecture was recently held at the Community center. The meeting was called to order by Miss Flora Perry, president of the Cathedral sodality. Miss Perry explained briefly the object of the meeting, then presenting Miss Schone, chairman, who had been apointed at the June meeting of the Cathedral sodality to further plans. Miss Alice O'Reilly of St. Patrick's was appointed secretary of the meeting. It was explained by Miss Schone that the object of the session was to promote arrangements to welcome Father Garesche who had been invited to visit the city and address a mass meeting of sodalists. All of the pastors had been called on and willingly gave their approval of the project, offering to cooperate.

A resolution to appoint a committee of six, formed by the presidents of the sodalities, to cooperate with the chairman, was adopted. They are: Miss Flora Perry, Cathedral; Miss Theresa Becquette, St. Patrick's; Miss Rose App, St. Mary's; Miss Margaret Otto, St. Peter's; Miss Ann Kelly, Most Precious Blood, and Miss Caroline Snyder, St. Andrew's. The approximate number of sodalists from the six parishes named is 1,000. The sodality of the Blessed Virgin is not established in St. Joseph's and St. Hyacinth's parishes but will be as soon as the congregations enlarge. Prospective members however will attend the lecture. An invitation has been extended the sodality at St. Paul's to be present.

Although the idea of a lecture of this kind originated in the Cathedral sodality, it is desired to make it city-wide in scope. Father Garesche is an authority on organization work and has made a close study of sodalities at home and abroad. The information he will give, if followed, cannot fail to promote their success in the Cathedral city.

The sixteenth Sunday after Pentecost, Sept. 16, was monthly Communion day for the Blessed Virgin sodality in nearly all of the Fort Wayne parishes. Accordingly the matter of attendance at the lecture was given special attention at the business meetings.

A breakfast-meeting, the first since June, was held for members of the Blessed Virgin sodality at the Cathedral school gym. Rev. Thomas M. Conroy, rector, addressed the meeting, at which Miss Schone and Miss Perry were also heard on the coming lecture. Stimulating interest, a poster campaign for the event will be inaugurated among the advanced students in the schools and appropriate prizes offered for the best work.

After the 8 o'clock Mass at St. Patrick's church, the sodaliets attended a breakfast-meeting in the lyceum where Rt. Rev. Msgr. Joseph F. Delaney addressed the opening fall meeting.

Redemptorist Father's Novena in Honor of Our Lady of Perpetual Help

The Grand Solemn Novena in honor of Our Mother of Perpetual Help will begin Saturday, Sept. 22nd, at the newly-erected Shrine in St. Joseph's church, Lebanon, Ind.

The multiplied thousands of written thanksgivings placed at the Shrine of Our Mother of Perpetual Help reverently attest the power of Our Blessed Mother with her Divine Son and Her mercy towards those who honor Her with a Novena.

Mother of Perpetual Help—She has truly proved herself Mother of Divine Grace to those in need of help from Heaven; Mother Most Powerful to the weak and faint in virtue's conquest; Mother Most Merciful to the fallen, broken, disheartened prodigals; Comforter of the Afflicted, to the sad and sorrowful; Health of the Sick, to the pining pain-racked sufferers; Gate of Heaven, to our departed dear ones, who in life loved and honored Her; always and everywhere to those seeking Her intercession and imploring Her aid she has been a Mother of Perpetual Help.

The Novena will be preached by the Rev. A. Browne, an orator of exceptional ability.

It is a rare privilege to be permitted to hear a priest of such talent on subjects so dear to the true Catholic heart.

Services begin each evening at 7:30. Petitions presented through the mail or personally will be prayed for through the entire Novena. The blessing of the sick will be given each evening.

Knights of Columbus Elect New Officers

Carter McLaughlin Grand Knight—C. Byron Hayes to Install October 1.

Fort Wayne Council, No. 451, Knights of Columbus, held one of the largest meetings of the season Monday evening at the headquarters in the Catholic Community Center, at which officers were elected for the new year. A total of ten were honored by their associates. Carter A. McLaughlin was chosen grand knight, succeeding Attorney Bert A. Fagan, who has successfully filled the office for the past year.

Other elections resulted as follows: William Miller, deputy grand knight; John Schultheis, chancellor; Charles M. Niezer, advocate; M. A. Giere, treasurer; Florian C. Ryder, recorder; Clarence L. Lauer, warden; Lyman Dickens, trustee; John Kessen, inside guard; Russell Gibson, outside guard.

The offices of chaplain, financial secretary, lecturer and organist are appointive and will be filled by the incoming grand knight. Installation of officers will take place at the K. C. meeting Monday night, October 1st, and will be conducted by Attorney C. Byron Hayes, district deputy.

Talks were given by incoming and retiring officers during the session last Monday and Joseph Schwartz was winner of the attendance award.

13 Hours' Is Given In Bluffton Church

Thirteen Hours' devotion at St. Joseph's church, Bluffton, opened Sunday with the Mass celebrated by the Rev. Charles F. Girardot, pastor. The special sermon at the closing of the devotion in the evening was given by the Rev. Edward T. Fallon, chaplain in St. Vincent's Home, Fort Wayne. He was accompanied by the Rev. Francis J. McAuliffe, city, associate editor of Our Sunday Visitor.

FR. COAKLEY WRITES A CHRISTMAS PLAY

Pittsburgh.—Rev. Thomas F. Coakley, D.D., Rector of Sacred Heart Church, Pittsburgh, has written a Christmas play. It is in a prologue and five episodes, and is designed to make it possible to be produced easily by high schools, colleges, academies, and parish dramatic groups. No elaborate equipment of costumes and scenery is required.

The play presents many opportunities for dramatic and choral work within easy reach of amateurs. It is published by the Catholic Truth Society, 6202 Alder Street, Pittsburgh.

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Do not neglect the MUSICAL EDUCATION of your children



If enough children in your community who have never taken piano lessons are interested in learning to play the piano, a class may be formed and a specially trained teacher sent to your city to give a series of

Ten Piano Lessons Free

A small charge of $2.00 for the material used in these lessons is the only cost and the material is yours to keep. This material is good for fifty class lessons, and no doubt there would be sufficient interest to cause the teacher to continue this work in your own city at a small cost of only 25c per lesson.

The Packard Piano Company reserves the right to withdraw this offer, or reject or except any pupil or number of pupils.

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CHILDREN'S COLUMNS



"Suffer the little children, and forbid them not to come to me..."



Follow our Instructions every week in order to Fortify Yourselves against the ERRORS which appear in History, False Philosophy, Novels, Magazines, Occultism, Daily Newspapers, Social Movements, Anti-Catholic Propaganda Etc., Etc.,



FOR CHILDREN OF ALL GRADES

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

The First Commandment
—HOPE

If God were not able to give you everything you asked, would you pray to Him?

Does God give you matches or fire to play with? Why not?

God is so wise, and knows all things so well, that He could not give one of His little children something that would hurt their souls.

Do you feel sort of peeved when you have prayed to God and did not get what you asked for?

Does a child like that HOPE in God and LOVE Him?

You have often heard the Priest tell about the love of Jesus for the Little Children. He loves you children now, just as much as He loved the little children who crowded around His knees and watched His kind Face.

That is why your prayers to God are sure to please Him. He loves you and cannot refuse His beautiful little children. Your voices are sweeter to Him than the voices of the best singers in the world. Your little hearts know there is no one as great as God. That is why you should say lots of prayers while you are children. Ask God to help you to be good. Tell Him you want to be good when you grow up as well as now.

You see the little squirrels putting away nice things to eat. They do not want to starve during the winter, so they gather goodies during the summer. You, children, can ask God now for all those good things and His Help, which you will need when you grow up. God will remember your prayers and will give you what you need. Some time when you are sick or in trouble or need something real bad, you will say: "I wonder why God was so good in giving this to me?" Then you will remember the prayers you said to Him when you were a little child.

Of course you should ask God for those things which will help you to get to Heaven with Him and the Blessed Virgin and the beautiful Angels. You cannot get to Heaven without God's help, so trust in Him, children, and love Him.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

The First Commandment
—HOPE

If we can do nothing whatever to deserve God's help, why do we HOPE in Him?

Why do you say God's Mercy is infinite and beyond all limits?

How did Jesus MERIT for us all things necessary for our salvation?

Why did Jesus do this?

Why does it fill you with HOPE when you look upon the Crucifix?

Did Jesus make over to us, the Infinite Merits, gained through His suffering and death?

"His tender mercies are above all His works." These are holy words taken from the Book of Psalms. Surely the GOODNESS of God and His MERCY fill us with confidence. Greater love than this no man hath, that a man would lay down his life for his friend." And, Oh, what a Friend! Jesus Himself, none other than the Son of God made man. The Eternal Father said: "This is My Beloved Son, in Whom I am well pleased." And Jesus died for us; for our salvation. Does not this thought strengthen our HOPE?

Jesus went about doing good, the Bible tells us, and Jesus was not a Divine Person of yesterday, but is God, ever the same, ever loving us in new ways. Look up to Him, children, with unwavering confidence. Do not doubt for a moment that He Who suffered and died for you, will give you great temporal and spiritual blessings, blessings for your body as well as for your soul, if you really love Him and serve Him. "God is faithful."

Did your HOPE in God ever feel as strong in you as your trust in your good parents? If not, then you have been neglecting this wonderful virtue given you at the time of your Baptism. Pray for HOPE and HOPE to get it and the prayers you say will not be mere empty words. No matter how small your worry or request, tell it to Jesus, and be sure He never fails.

God will answer your prayers according to your HOPE in Him. Have no fear, unless you neglect the help and graces God has given you. Why ask for a favor from God unless you intend to use it?

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

The First Commandment
—HOPE

What should be the "qualities" of HOPE?

Why is "certainty" of mind required by HOPE?

"Confidence" arises in our wills. Should this faculty of the soul be exercised by faith and practise in order to have perfect "confidence?"

Explain why humility is necessary to preserve HOPE?

How often should we make acts of HOPE?

Would it be a sin NOT to practise HOPE in time of temptation, trials and when in danger of death?

These questions, children, impress you, no doubt, with the great power this virtue exercises over the life of a good Catholic. You must realize its importance, otherwise you will never make it a living, quickening force in your conduct. Picture, if you can, a person without HOPE. To be under the cloud of despair for even a moment of life, would almost rob any person of reason. "Hope springs eternal."

The natural virtue of hope stimulates the man in business, buoys up the hard working farmer who labors and plants now, but can only hope for favorable weather and good crops. Do you think he could labor thus unless he had hope? Yet even in these temporal things, the good Christian, places his hope and confidence in God Who rules the universe.

Likewise, and above all things, exercise that Supernatural Virtue of HOPE in God, for the needs of your soul. Since salvation is impossible without God surely your reason tells you, you must go to God, and with a certain HOPE. It is also necessary that you cooperate with all the spiritual gifts God sends you in answer to your prayerful HOPE. You might ask: "What should we always be thinking of and trusting in God?" Absolutely. Without Him you can do nothing. Of yourself you are capable only of sin. "In Him we live and move and have our being." Why not think then of God? Pride makes you depend upon yourself; humility makes you depend on God and TRUST in Him.

THE CHILD'S LESSON FROM TODAY'S EPISTLE.

The most hateful of all obstacles which Divine Love has to encounter on earth is the jealousy of Satan. The devil goes about "like a roaring lion seeking whom he may devour," trying to rob God of souls. God created us, loves us with an everlasting love; redeemed us, and all for Himself.

This is our "vocation," children, and the Epistle tells us about it today. St. Paul writes to the Ephesians: "I beseech you that you walk worthy of the vocation in which you are called." A "vocation" is a call or invitation which God gives the whole human family. It is an invitation not only to walk "worthy" here on earth, but to "reign in Heaven" with Him Who is the Savior of the world.

And St. Paul tells us how "to walk." We must practice, among other virtues, these three especially recommended by St. Paul today, namely, "humility, mildness and patience." These are the means by which to show ourselves worthy of the high honor conferred upon us by the Son of God; and of attaining the glorious end for which we were created.

This "vocation" unites us in a close bond of love with Christ. The Holy Ghost is the "strength" of this bond. By the Holy Ghost, young and old, poor and rich, men and women, are united in the one great family of Christ, and melted together in the fire of Charity which burns eternally in the Blessed Trinity. With this thought in mind, it is easy for us to see why St. Paul recommends humility, mildness and patience. How could a soul filled with pride, or personal enmities, or impatience, expect to be united in this bond of heavenly charity?

No matter what your calling in this world may be, children, you are "called" first to be a Child of God. Even though you would not commit a serious sin, unless you tried each day to be "worthy" of your "vocation," you would be neglecting your duty to God, and proving yourself ungrateful.

LITURGY LESSON

You will not mind, children, if we tell you again that the word Liturgy means "public worship." Today's lesson is very important. We want to tell you something you do not know.

Last week when we told you to "pray the Mass" and "live the Mass" we wanted you to know that there is no prayer that you can say that can compare with the Mass in efficacy. Must you set aside all your private devotions? By no means. Christ has commanded us to pray and gave us a promise and a reward for our prayers. "But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth thee in secret will repay thee." (Math. vi, 6.)

Did it ever come to your minds that each one of us needs so many little particular graces that we simply have to have our own special prayers? For instance we have our own examination of conscience—no person can do that for us. There are some rare moments when we meditate and those are most helpful for our souls. No one but God and ourselves know. And then we also are aware of our own dispositions and passions and personal wants, that we simply must fix up a little prayer of our own to suit our needs.

These private prayers and devotions of a morning, should put our souls in perfect disposition of the Holy Sacrifice of the Mass, if we have the good fortune to attend each morning. Private devotions awaken our attention, recollection and ardor, and we enter into the great morning Sacrifice with life and animation. What the Church does and suggests always proves best, children, hence the Liturgical Prayers at Mass are always to be preferred to our private devotions. The Church Prayers are not opposed to private prayers. Popular prayers that are approved by the Church have a great value. Remember the words of St. Matthew, "For where there are two or three gathered together in My Name, there am I in the midst of them."

Private devotions should tend to develop the spirit of prayer in common. That is what the Liturgy expects from us. The prayers of the Church guard us from all dangers of excess or extravagance or error.

"Anxiety doesn't empty tommorow of its sorrows, but only empties today of its strength."

BIBLE HISTORY LESSON

The Royal Family of David.

Absalom, the ungrateful son of King David, is now in possession of the royal city. He calls together his best officers, and some tell him to be very severe with the people, and others tell him to be kind. Meanwhile King David, who fled from the city, was gathering together his few faithful soldiers.

Absalom took the advice of Chusai, who secretly informed David of the attack to be made on him. David drew up his little army on the shores of the river Jordan, gave orders for his men to spare the life of Absalom, and then sent them to battle. Absalom's army was defeated and over 20,000 of his men were slain.

Absalom and some of his officers tried to save themselves by flight. Absalom was remarkable for his long, flowing hair, and as he was riding away hurriedly from the battlefield, his horse passed under a low, spreading oak tree. Absalom's hair caught in the branches of the tree, the horse went on and the rebellious son hung in mid-air. Some of David's soldiers found him, but they remembered David's orders to spare the son. Joab, however, the general of David's army, who had risked his own life and that of his soldiers in order to save David, took three lances and sent them through the heart of Absalom.

The news of Absalom's death grieved David so much that he could not join with his people in the glorious victory over the rebels. Joab told David he must come out with the people, or they would all desert him. David complied, but his heart was heavy. Although Absalom was a most unfaithful son, King David loved him as a son, and had a constant fear that Absalom's sudden and unprovided death might have brought about his eternal separation from God.

Disobedience to parents is a sin against the Fourth Commandment of God. According to the Bible, God often punishes this sin, as he did Absalom.

PRIZE WINNERS.

Ten PRIZES for Little Tots about Prayer:—

1—Lillian Feldbauer, R. F. D. No. 3, Box 94, Johnston, Pa.
2—Mary Josephine Sweeney, 911 1st avenue, Columbus, Miss.
3—Ella O'Brien, R. F. D. No. 1 or 3, Concord, New Hampshire.
4—Patrick Adams, 903 N. Kingshighway, Sikeston, Mo.
5—Ruth L. Murray, 703 N. Kickapoo St. Lincoln, Ill.
6—Charles David Lennon, Hurley, Wis.
8—Herbert Schawartz, R. F. D. No. 1 Versailli, Ohio.
9—Tillie Reisinger, R. F. D. No. 1, Kissimee, Florida.
10—Monica Roesch, R. F. D., Northwest Ontario, Canada.
11—Milda Sibrie, P. O. Box 202, Baton Rouge, La.
12—Edith Baumberger, Dell Rapids, So. Rakota.
13—Mary Trulik, R. F. D. No. 3, Box 94, Kane, Pa.
14—Josephine Jacobs, R. R. No. 1, West State Road, Alliance, Ohio.

Your answers were so good, children, that I added four extra prizes.

Ten PRIZES for best stories about David and Goliath:—

1—Mary Mulheron, 322 W. Jefferson ave., Vincennes, Ind.
2—Marie Hauser, 3200 Rollins, Des Moines, Iowa.
3—Eleanor Colonius, Kinlock, Mo. (St. Lous Co.)
4—Theresa Delnay, 3504 Market St., Houston, Tex.
5—Kathryn Becher, 1109 Prospect Ave., Wausau, Wis.
6—Eileen Downey, 4902 Prospect St., So. Tacoma, Washington.
7—James J. Procasku, 322 E. Mulberry, San Antonio, Texas.
8—Jennie Julian, Hillyard Station, Box 508, Spokane, Wash.
9—Eleanor Durkemper, Box 25, Old Monroe, Mo.
10—Madeline Kelly, R. F. D., Friend, Neb.

Ten PRIZES for best answers about the Ceremonies for Baptism:—

1—Mary Colleran, N. Summit Avenue, Sioux Falls, So. Dakota.
2—Margaret S. O'Garn, P. O. Box 46, Hartington, Nebr.
3—Angeline Rudnicki, 197 E. Third St., Norris, Minn.
4—Mildred Myers, R. F. D. No. 2, Box 279, Ft. Smith, Ark.
5—Mary Kinder, 1143 Franklin Street, Burlington, owa.
6—George Hoffman, Lacey, Washington.
7—Mary Laarman, Elizabethtown, Kentucky.
8—Mary Bohnert, Box 379, Hanover, Ontario, Canada.
9—Annie Pasternak, Grenora, North Dakota.
10—Marion Allgeier, R. F. D. No. 12, Fort Wayne, Ind.

A little boy came home from school and was asked by his parents if it was true that he was at the foot of the spelling class. He said it was true. When asked why he answered, "O I got too many 'Zs' in scissors."

Farmer—"Here, boy, what are you doing up that tree?"

Boy—"One of your apples fell down, Mister, and I am trying to put it back."

A subscription by mail to Our Sunday Visitor is only 75c a year; or 15 months for one dollar.

LITTLE TOTS' STORY

Did you ever hear of that little child who never forgot God? Well her father was a very good man, and he told her that God was everywhere. Of course the child did not understand. She had always thought that God was only in Heaven. God is in Heaven, and all the Saints and Angels see God the way He is. But on earth, in this world, we cannot see God with our eyes.

When the father told his child that God was in the air and in the water and in the ground and even in the child herself, the child began to think about it real often. She knew that God could see her, even if she could not see God. When she was about to tell a little lie, she would stop, for she knew God heard her. When she was playing, she would remember that God was watching, and that made her play nicely with her playmates. She knew God was watching her at home and at school, and that God would smile and love her more, if she was obedient at home and studied hard at school. At night she was never afraid because nothing could ever hurt her; for God was right there.

One day the little girl came home and the good father asked her where she was that afternoon. It pleased him very much to hear his child say: "Well, Daddy, God and my mama and myself went over to Aunt Jane's house." Another day she said: "Daddy, let's you and me and God go over to the park to see God's flowers."

A HOUSEHOLD MYSTERY

"Every morning I'm awakened,
By my big brother Ted;
Then I tickle Tommie's toes,
Till he rolls out of bed.

Sister Nan calls brother Ted,
And she is roused by Pa.
Ma wakes up at half-past six,
Now who on earth wakes Ma?"

(Agnes Aberskong, Potosi, Wis.)

RELIGIOUS SNAPSHOTS

"The Lexington of the Seas," is the way Cooper writes of the first sea fight for American freedom of the seas. It was fought under a Catholic commander named Jeremiah O'Brien. This naval battle took place on May 11th, 1775, in Machias Bay, Maine, and resulted in the capture of two British store ships. O'Brien and his four brothers did the work of a dozen men on that day.

"And thus was fought the battle
that helped to make us free—
The "first" fought by America,
for "freedom on the sea."

TO THE PANSY

Sweetest of flowers, all purple and gold,
What is the tale to others you've told?
Is it the story of the babbling spring?
Or is it of faries who dance in a ring?
Perhaps it's of busy, honey-making bees,
Or maybe it's about the beautiful trees.
Wherever we wander, wherever we stray,
We'll always find pansies, the king's robe in May.

By May J. Scad.

PROVERBS WORTH REMEMBERING

Well begun is half done.

'Tis never too late to repent.

Drop by drop wears away a stone.

Courtesy is the bond of all society.

A woman who looks much in the glass spins but little.

When two dogs fight over a bone, the third one runs away with it.

Down hill push me not, up hill whip me not, on the level spare me not; in the stable forget me not.

"Who gave you the black-eye, Philip?"

"Nobody gave it to me, I had to fight for it."

IF SOMEONE ASKED YOU

Why do Catholics teach that the "conscience" alone, without belief in God, is not a sufficient guide for man?

TELL them that conscience is reason telling us, in particular instances what good to do and what evil to avoid. Now since reason is subjected to public opinion, inconsistency, passion and prejudice, the essential difference between right and wrong is soon lost. Thus reason, or the dictates of conscience, would be powerless to command men, unless it voiced the eternal law and spoke with the authority of God. If we were to separate religion from morality the whole basis and sanction of the moral order would disappear. Natural virtues, though beautiful in themselves, are not sufficient to direct and control man whose soul is spiritual and whose destiny is eternal.

DID YOU KNOW?

THAT—There are over 50,000 Sisters in the United States who have left home and many of them left fortunes in order to "instruct others unto justice?"

THAT—The Church of St. John Lateran, Rome, celebrated its sixteen-hundredth anniversary in 1925?

THAT—The present Church of St. Peter's at Rome was begun over four hundred years ago?

LIFE'S WORK

Life is a garden,
And the gardener is you.
You are the reaper
From whom good work is due.
You may build and form
A mild, well-mannered garden,
Where bud and grow
Kind words again and 'gain.
You may build and form,
A soothing restful wood,
Where happily live
The sweetest thoughts that do good.

By Lucy Ucha

PUZZLE FOR THIS WEEK

How many can fill in the blank spaces in the following Scripture quotations?

11. The Lord is gracious, His mercy is everlasting; and — — — — — — —.

12. I adjure Thee by the living God that Thou tell us — — — — — — — —.

13. Depart from Me, ye cursed, — — —.

14. For as by the disobedience of one man many were made sinners, so also — — — — — — — — — —.

15. What shall a man give in exchange — — —?

16. And she brought forth her first-born Son and wrapped Him up in swaddling clothes and laid Him in a manger, because — — — — — — — — — —.

17. Peace I leave with you, My — — — — —.

18. Were not ten made clean, and — — — — —?

19. In the morning you shall see — — — — — —.

20. Friend, is it with a kiss — — — —?

ANSWERS TO LAST WEEK'S SCRIPTURE

1. JESUS wept.
2. This is the will of God—your sanctification.
3. The Son of God came, not to be ministered unto—but to minister.
4. Why persecutest thou Me?
5. You have not chosen Me,—but I have chosen you.
6. Unless you be converted and become like unto little children,—you shall not enter into the Kingdom of Heaven.
7. Come before His Presence with exceeding great joy.
8. If any man love not our Lord Jesus Christ, let him be anathema.
9. Going therefore teach ye all nations; baptizing them in the Name of the Father and of the Son and of the Holy Ghost.
10. Be ye therefore perfect as also your heavenly Father is perfect.

"Have you any old clothes for the heathens?"

"My daughter has some cast-off garments, but I'm afraid the heathens would not wear them."

GOOD MANNERS

(Our Children should always know how to act both at home and when out, so we shall give you a few suggestions each week. The children of today will be the men and women of tomorrow. Etiquette, or good manners, will be very useful.)

"Cleanliness is next to godliness" is an old proverb. The best means to keep the body clean is to use soap and water often. Besides the bath, we should wash the face often, for it is the noblest part of the body and the mirror of the soul. The cleaner and brighter the mirror, the better is the picture it reflects. An unclean neck makes a bad impression on those who see you. Cold water hardens the skin and strengthens the skin. In fact cold water on the throat often prevents throat troubles.

The hands, which are used in all kinds of work should be washed many, many times a day. The nails should not be allowed to grow too long. Never bite your nails. Never trim them in a public place like school or Church, or before company or at the table.

The teeth should be cleaned once or twice a day. Little children often get peeved when told to wash their teeth, but, you do not realise yet the hard work your teeth do every day, and good health depends so much upon the teeth. Every child should not only have a tooth brush, but use it. When you suffer from a tooth-ache, blame yourself for not using the brush; which do you prefer the soft brush or the grinding machine at the dentist?

The aged lady next door had been quite ill, so one morning Willie's mother said to her small son,

"Run over and see how old Mrs. Smith is this morning."

Willie departed, but in a moment came running back and said, "She says it is none of your business."

"Why Willie," exclaimed the mother, "What did you ask her?"

"Just what you told me to say. I said you wanted to know how old she was."

FEAST DAYS THIS WEEK.

"Our Lady of Mercy"
Monday the 24th.

"Speak to the King for us, and deliver us from death." These are the words of Mardocai to his daughter, the wife of the king. They are also the most expressive words we can find to describe the feast we celebrate on Monday in honor of "Our Blessed Lady of Ransom."

In the twelfth century Spain had almost crushed the powers of those cruel people, the Saracens. The people then became pirates of the sea, who would rush on a city, take the people and their riches, sell the people into African and Turkish slavery, and make the others suffer terrible torments. Our Blessed Mother appeared in a vision to St. Peter Nolasco, a wealthy and very pious man, and told him to form an Order of Mercy for the relief of slaves. St. Peter rushed to St. Raymond, his confessor, to tell him, but St. Raymond had already received the same command from the Blessed Virgin. To their great surprise, St. James, King of Aragon, also saw the vision, and the three holy men immediately formed the Order.

The Blessed Virgin was called "Our Lady of Ransom." Millions of souls were saved from the living death amongst the Turks and Moors. The Order spread very rapidly over the world. The powerful protection of the Blessed Virgin from her throne in Heaven was so evident that Pope Innocent III established this feast throughout the Church, so we could all express our gratitude to our Heavenly Queen.

Since our Blessed Mother showed so much interest in the relief of captives how much more interested is she in relieving us from the slavery of bad habits and sinful company? If we remain in such slavery, it is our own fault. The whole army of heavenly spirits is under the direction of the Queen of Heaven and She will send them forth certainly to ransom our souls if we but make loving and persistent appeal to her. This feast day brings beautiful and hopeful thoughts to the minds and hearts of the faithful children of Mary.

Be yourself, be kind, be fair,
In your work and play,
And you will be as welcome
As flowers in May. —A. F. K.

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